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SUBHĀŚITA-SAMGRĀHA

EDITED BY

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SUBHĀṢITA-SAMGRAHA

AN ANTHOLOGY OF EXTRACTS FROM BUDDHIST WORKS
COMPILED BY AN UNKNOWN AUTHOR, TO ILLUSTRATE THE DOCTRINES
OF SCHOLASTIC AND OF MYSTIC (TANTRIK) BUDDHISM

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The manuscript which forms the sole authority for the text of
the present work was brought to light at the end of my last visit
to Nepal in January 1899. When just concluding my work at the
library of the Mahārāja, Pandit Viṣṇuprasāda, the chief librarian was
good enough to show me several rare Mss., the property of private
owners. One of these was the archetype of the present work. It
was written on palm-leaf in an archaic form of Bengali writing,
probably about the XVth century. The copy was made for me
by one of the library-staff under the direction of the Pandit just
named and kindly presented by him. Some revision of the copy
was made by Pandit Vinodavilārī Bhaṭṭācārya of Calcutta who
was then finishing his work on the Mss. of the Durbar-Library; but,
as he explained to me, the time at his disposal prevented a thorough
revision. It is always hard to edit a new text from a single modern
copy and the difficulty is increased when the language is not
understood by the copyist. This applies especially to the portions
of the present work written in the difficult Apabhraṃśa Prakrit,

(1) The discussion of these verses, as full as I could make it, forms an
Appendix to the present edition. It should be observed that the existence
of Buddhist Prakrit (Apabhraṃśa and other dialects) was known to
Wasiliev (Buddhismus p. 294) from Tibetan sources.
the existence of which as a department of Buddhist literature was first brought to light through the discovery of the present text.

I have sought to remedy the defective Ms.-material by recourse to the Tibetan versions, wherever I could succeed in finding\(^1\) the works and passages quoted.

Though a considerable portion of the contents of the present book will be distasteful and even sometimes repulsive to modern readers, its publication seems necessary and at the present time specially appropriate for the due understanding of the history of Buddhism in India.

Much (perhaps too much, in proportion to the published material) has been written about the glorious and vigorous youth of Indian Buddhism; something about its middle age of scholasticism and philosophy; but next to nothing about its decay, decrepitude and dotage, as shown in the Tantra-literature.

The first period and partly also the second are shown in the Pali literature; and I have recently published a work analogous to the present thoroughly typical of the scholastic literature.

The present anthology with the two parts into which I have divided it, the first scholastic, the second mystic, carries on the teaching of the Śikṣāmucayn on its own lines and brings us to the end of the historic development of the system in the land of its birth.

As to the authorship and date of the present compilation no external evidence is available. The Ms. gives no compiler's name and I have found no mention of the work in any Indian or Tibetan book. Of the later authors quoted we know at present very little. Among them, though probably not the latest\(^2\), is Śāntideva whom I have elsewhere assigned to the VII th century.

No help for the doubtful passages in the present text has been

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\(^1\) In this search Mr F. W. Thomas of the India Office has given me much kind and ready help. Vol. 46 (Rg.) of the India Office Tanjur has been also lent to the Cambridge University Library for my use. The fact that so many of the works drawn on in this book are translated in that volume confirms the observation made by Mr Thomas as to the genesis of the Tanjur above, tom. IV. p. 3.

\(^2\) Compare below, p. 5 note 1.
available from Chinese sources. After listening to the instructive paper read at the Hamburg Congress of Orientalists in 1902 by my friend Rev. U. Wogihara, in which he mentioned that several tāṇtrik works not known to Nanjio had been included in a fuller redaction of the Chinese Tripitaka, I sent to that gentleman a list of the tāṇtrik works quoted which I had not identified in the Tanjur. The reply was that none of them were to be found. As Buddhist tāṇtrik works do exist in the Chinese collections, the absence of a number of these books rather tends to show that they belong to the latest period, when intercourse between India and China had become scanty.

I have to thank the Bengal Asiatic Society for the loan of their copy of the Dohakoṣapaṇjikā. It is a rather poor copy (especially as to the Prakrit) of a unique original existing in Nepal. See Haraprasād Śastri, Report, ’95-00, p. 21. I cite the work as Dk p. It could not be edited as a whole without either another good Ms., or the help of the Tibetan which I have used.

Professor de la Vallée Poussin has rendered much valuable assistance.
SUMMARY OF PART I.

Fol. 1. Namaskara (2 stanzas).

1-16. A series of extracts the purport of which is not stated, but dealing mainly with the importance of due instruction in doctrine.

A fool must not be an instructor (guru) [9]. Instruction, especially in the doctrine of the Void, must be gradual [10]; while a pupil, one can never have independence (svatantrya) [11]. Instruction in the "Perfection of Wisdom" (prajñā-paramitā) is applicable to several stages of the student's career [15-16]: this paramitā is recognized by all schools (yāna) [16].

16-38. Buddhistic ontology; especially according to the Madhyamika school.

The catubhoti or four alternative hypotheses of existence; according to Nāgārjuna [18], Candrakirti [19-22], and other authorities (nānasūtra [22-23]). The consideration of thought (citta) and form (rupa) leads to the doctrine of the Void (śānyatā) [27-32]. The two "extreme" doctrines (antadvaya) and expression by sounds and words [33-38].

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The numbers in square brackets [ ] refer in the above summary and in the text to the leaves of the MS., 103 in number. The division into two parts is my own.
Oṃ namaha śrīvajrajña ||
śrīmate Vajraḍākāya ḍakini-çakravartine ||
pañcajñāna-trikāya trāṇāya jagato namaha ||
yāvatyo Vajraḍākinyā[ś] chinnasaṃkalpabandhavah ||
lokakṛtyapraśkritīnas tāvatibhya namaha sadā ||

Nītānānaṅgavajra-pādiya-Prajñopāyaviniścayasaiddhāv
uktām ||
śrutadījñānagamyām tan na bhaved vai kadācana ||
chando3 lakṣaṇahīnatvā[ī] lakṣ[ṛ]alakṣaṇavarjitaṁ ||
atā eva saḍā-sadbhir yuktaṁ sadgurusevanāṁ ||
na ca tena vinā tattvam prāpyate kalpakoṭibhiḥ ||
aprāpte tattvaratne tu siddhāṁ naiva kadācana ||
suviruddhe hi satkṣetre bijābhavād yathā 'ṅkura[ḥ] ||
cintāmaṇiḥ ivoddhūta nirvikalpapade sthitāḥ ||
tattvenaivaḥ parijnāya ācāryān vasudhātale ||

(1) Wassiliev gives authority for the identification of one Anaṅgavajra with Gorakṣa, skilled in magic (tantra?), who is stated to have lived under Gopāla. The latter reigned in Eastern India (Gopāla I. of Bengal, c. A.D. 800 A.D.). Tārāṇīthā, tr. pp. 174, 323).

(2) Tanjur, Rgyud XLVI 31-39 where the work is duly assigned to yan-lag-med-pai rdo-rje [Anaṅgavajra]. The present passage occurs at 32 b. 3 sqq.

(3) Tīb. lhaṅ-bcos, usually = sāstra.

(4) Sadā santo (or satto) Ms., of which I can make nothing satisfactory to both metre and meaning. Tīb. de phyir skyes-bu dam-pa yi | bla-ma dam-pa lsen-pa rigs; from which I have suggested my conjecture founded also on the same pāda occurring 7.16 below, where the equiv. in Tīb. is simply skyes bu not skyes-bu dam-pa (usually = satpurusa). With sadā-sat compare sadāsiva).

(5) Tīb. (32 b 4):

rmam-par mi rtog lam la gnas | thabs dañ kes rab don ston pai ||
man-hag ldan-pa ḡaṣ tsam ste | yid bzhin nor bu bzhin-du ḡbyuñ ||
tān upāsita¹ yatnena atmasiddhyagraheta
tan anantabodhi² sat sauhyāṃ prāpyate yasya tejasā 
| sa sevāḥ sarvabuddhānāṃ trailokye sacarācare | 
tat³ kimartham krpaṃārtau tatrākāraṇavatsale |

5 māyāmalina-cetobhir dhaukayanti durāsayaḥ 
asatpramāṇāsatkārair drdhām copāśya sadgurūṃ |
| kṣīrādīdāna-pājābhiḥ prāptaṃ ca⁴ tat samhitam |
| samprāpte tattvaratne tu sarvabuddhagunālaye |
| vārtām api na prchanti chidranvēsanaadārunāḥ |

10 [3]tathā 'py evaṃ durātmāno dhaukayanti guruvajринāṃ |
| v[ih]ethayanti cāttānam ātmanaiva durāsayaḥ |
| haraṇe gurumudrāyā ratnatrayadhanaṇaya ca |
nirvikalpa⁶ pratiṣepe dharmatayās ca yogināṃ |
| uktāḥ uśr-Vajranāthena Samaye te mahādbhute |

(1) *śādyā* Ms.
(2) dpag med byāḥ chub bde mchog.
(3) Tib.
| ltos pa med pa thugs brtse bai | thugs-rjei sku-can de la ni |
| bsam han rgyu yi dri bcas pai | soma kyi el phyir ha dud-par byed |

I understand the Sanskrit to mean: "So how can the wicked offer (more) money to him (tatra = tasmin guru; Tib. de la ni) who is disinterestedly affectionate...?", The Tib. ltos pa... bai I understand to mean: "a man of affection, not looking [for a reward]", cf. infra 8. 10. ltos med pa = nirapekṣa. The phrase ha dud par byed probably implies a different reading, such as ānāmanti.

(4) cetat Ms with *ta* marked for deletion, which the metre would forbid.

(5) Tib. (32 b. fin):
| de bzhin gzhann yah han-pai bdag | bla-ma rdo rje can bsten-nas |
| co-hdri-bar ni byed-pai bdag | bsam han ral-lha co-hdri 'lam |
| dhaukayanti if correct must be scanned as a trisyll.; but bsten 'wait on' rather suggests dhaukante. In the next line the Ms. has durāsadāḥ; but it will be seen that the Tib. repeats the expression used for durāsadāḥ above The expression co-hdri seems to make my correction of the impossible vethayanti certain; but had the translator before him an adj. in nom. plur. parallel with durātmāno? |

(6) Tib. rnal byor pa yi dam chos la | ma spyan pas na dmod par byed |
| Should we read ma spyan pas na 'heedlessly'? |

(7) T. dam-thsir ho-mthas che gyur-la | rtag-tu smod byed blo ldan la |
| na yah 'sin-tu skrag byed ces | dpal-ldan Rdo-rje mgon-pos gsums |
| Samaya is possibly the same as the book Mahāsamaya quoted below, 94.
PART I.

jugupsābuddhaya nityam mamātra trāsakārīṇāḥ ||
upāsyaikāv guṇam tūrṇam nānugṛhpāti mām iti ||
āśrayante parān duṣṭas taddoṣakathanotsukāh ||
yogītā 'cāryasamāpni ca katham asmākam astv' iti ||
etan-mātrapravṛttās te buddhatvam prati nārthinaḥ ||
kathamcit prāpya tajjānām na manyante guṇam purā ||
jñātāro vayam' ity ahur māttāḥ kecin na cāpare ||
[4]anye ca kuptāḥ prāhur 'grānāinam samarpitaṁ' ||
'ahāṃ na tava śīsyo 'dya na bhāvān sāmpratam gurubh ||
kutas teṣām bhavet siddhiḥ saukhyam caiveha'janmanī ||
guruvaṇacakacittā ye te bhramanti vidambitaḥ ||
evamvidvāśa ca ye satvāḥ svaparārthabahirmukhaḥ ||
uktas te Vajrasattvena sarve te pāpatajanāḥ ||
nā teṣām narakād anyā gatir asty ātmavidvīṣām ||
pacyante ghorakarmāṇo duḥkhai śca vīvidhāir nṝṇām ||
6ata eva sādā-sādhvin anantaphalādayakah ||

(1) Ms. aika gurūṇṭuṇṭumā || āśrayanyūparān duṣṭāṣṭado
Tib. baṃ-bkun med par myur pa ru | bdag ni rjes-su bzhai htaḥal brjod
sdga ba sems-khyis gzhan brten-la | kha cig nes-pa sgrugs-la brtsan
my conj. eke is suggested by kha-cig; tūrṇam by myur pa ru. Prof. Pous-
sin points out that the Tib. must mean : sans se donner la peine de
vēnēer [le guru] || — to doṣa is of course possible.
(2) Ms. 0katham asmz'thamastpiti.
Tib. sans rgyas don du mi gņer zhiḥ | mal hbyor-pa daṅ slob dpon zhes |
bdag ni ei nas ṣe[s] hgyur-ba | de tsam la ni zhugs pa yin
(3) Ms. ēhi.
(4) de ni haṅ hgro kun snod-du | dpal ldan rdo-je mgon-pos gsaṅs | so
that the Tib. read Vajrapāṇāthea, as above, 6. 14.
(5) Ms. khaī vīvidhāirtṛṇām.
Tib. śin-tu mi zad las rnam kyis | sduṅ-bshad rnam pa maḥ pos httshed
I have conjectured nṛṇām for the impossible trṇām supposing that the
Tib. had such a reading and took ghorak nṛṅ together : « doing man-
devouring deeds ».
(6) Tib. 33 a, 5 sqq.:
de-ba dam-pa don gņer-bai | skyes bhus dḥos-po thams cad-khyis
bdag med bbras lu rab ster bai | slob-dpon kun-tu brten-par bya
byaṅ cub-tu ni nes byas pas | phreg dog ra-gyals ser sna daṅ
de bzhin gyo daṅ sgyu daṅ ni | skyo dub hlu sēs yongs spangs te ||
rtag tu bhu yi snyod pa bzhin | mi gyo pa yi sems khyis ni ||
śaṅkaraḥ sarvabhūvena āṁśaśreyo'rtthavānchibhiḥ |
Irśyāṁatsaryam utsṛjya mānāhakāram eva ca |
māyāśāṭhyam ca puruṣyam sadbodhau kṛtaniścayaḥ |

5 paryupāsyo Jagannātho guruḥ sarvarthasiddhidaḥ ||
svakāryanirapekṣaiś ca pūjāmanḍalapūrvakaiḥ |
triśkālam parayā bhabhīya śirasā pādavandanaṅiḥ |
prāṇuṅvanti tato 'vighnānāṃ prasādaḥ7 gurusamnīdayaḥ |
śiśyāś tu paramaṃ tatvāṁ tryadhvasambuddhacetasa ||

mānaṃ śaṭhyam kapāṭapaṭalāṇi sarvam utsṛjya viraiḥ[8] |
yaiḥ sāmāṇyo gurur asamāyā seyyate [śraddhāya]tra[9] |
a10grām prāptā jinasu[ga]tā yat samāsādyā [sarve] |
bodhiṃ tatt tair jinatinganiḥ prāpyate tatvārṇatmaṃ ||
Mahālaksṛti-Sādhana 'py utkṛṣṭa |

yat tad avyaktarūpaṃ tu sarvadehe vyavasthitam |

dōs grub kun don ster bai bla | hgro bai mgon po bṣen bkur bya |
śiṅ tu dal pas-du-gsum-du | zhaṅ la spyi bos phyag byas śin |
raṅ gi lus la 'aṅ ltos med par | manḍala shon hgro chod-pa bya |
de nas bla-mai bka' drin gyis | dus gsum saṅs-rgyas-kyis gshes-paＩ |
de niṅ dam pa bgegs med par | slob ma yi ni thob par hgyur |
(5 stanzas passed over)

bṛtan pas gyo daṅ zol daṅ 'aṅ-rgyal sgrib pa thams cad yoe-su sphaṅs nas ni |
man hag ldan pa bia ma mtshul-pa med pa dad pas hdiṅ ni bstan par bya |
| des de sies par rgyal bai yon tan gter hgyur de niṅ rin chen rned gyur nas |
bā gses kun gyis bshes pa biaṅ-chub meḥgo-ni hthob par hgyur |
(End of Ch. II).
(1) māraḥ Ms. but see Tib.
(2) sāghoḥ or sadyoḥ Ms.
(3) Cf. Aṣṭas. Prajñā. ch XXX.
(4) So, with the help of the Tib., we may confidently emend the
cayākāspaḥ (1) of the Ms.
(5) The Tib. implies svakāyaḥ.
(6) paramāyaḥ Ms. contra metrum.
(7) pramāṇād Ms.; but Tib. bka-drin.
(8) iṣyāḥ Ms.; but Tib. slob-ma.
(9) This restoration is assured, not only from the usage of Tib. dad-pa,
but from the metre, Mandākrānta.
(10) In this line again, the copyist had left gaps (shown by the metre)
without any indication, but the Tib. renders my conjectures fairly safe.
guruvaṅkrtat param tattvam prāpyate nātra samśayaḥ ||
acāryad guruṭaro*sizeof{2} nāsti trailokeśa sacaracare |
yasyaṃ prasādat prāpyante siddhayo [']nekadha budhailḥ ||
tathā Svādhīśṭhānakrameṣṭpy arya- Nagārjunapādāīr
uktam |
sarvapojām parityajya guruṃpurāṃ samārabhet |
tena tuṣṭenaṃ tal labhyam Sarvajña-jñānam uttamam ||
kiṃ tena na kṛtam punyaṃ kiṃ vā nopāsitam taphaḥ |
anuttarakṛtācāryaṃ-Vajrasattva-prapojñāt |
yad yad anuttaraṃ kimcid viśīṣṭataram eva va |
tad tad dhi guruve deyaṃ tad evākṣayam icchatā ||
acāryo harate pāpan acāryo harate bhayam |
acāryas tārayet7 pāram duḥkhārṇavamahabhayād iti ||
punar Abhisambodhikramēṃ 'py āha |
8asan svaya[mbhū]r [7]Bhagavān eka evādhidaivataḥ
upadesāpradānāt tu vajrācāryo 'dhis tataḥ ||
anyatārypy uktam |
śilāmayaḥ kāṣṭhamayo 'pi Buddhavo
dadī t mokṣam na hi janmalakṣai[b] |
īhapi janmany api sāsvataṃ yad
dadīt saukhyam gurur ādaṃṇa ||
Indrabhūti-pādair apy uktam |
gurur Buddhavo bhāve[d] dharmab[b] samghaś cāpi sa eva hi |
yat-prasādāl labhyet tattvam9 param ratnatarayam varam ||

(1) Scan as a trisyllable.
(2) 'khyā Ms.
(3) yatprā contra metrum Ms.
(4) See the Pañcahrama (which is never here cited as a collective
work) iv. 45 sqq. As to the alleged authorship of Nāgārjuna, see Poussin’s
edition (Univ. de Gand, Recueil, Fasc. 16*, 1896) p. VII.
(5) tāstena Ms.
(6) -kṛd- Pañc.
(7) 'vrayate Ms.
(8) Ibid. v. 2 sqq.
(9) Sic Ms. contra metrum. Correct to yat-pāḍāl labhyate or yat-prasā-
dāl labhet.
tatha Saraha\(^1\)-pādaḥ |
guru\(^2\) uvaesahā amia rasu havahī na ptaũ jehi |
jaha satthe[ṇa] marutthalihiṁ tisia mariaū tehi ||
soi paḍhijjaī soi guṇijjaī sa[t]thogame so vakhkāniḷ[ī]aī |
5 nāhiṁ diṭṭhi jo tāu na lakkha[8]ī ekkuvarā-guru-pāā 
 [peekhaī |
tās\(^3\)mād ghoratarād anantaviṣayād durvāramārāṇavāt
saṃsārād yadi-1 bhavanti guravaḥ potopamās tāyinaḥ |
tat kasmāt svavikalpajalabahulavyālakulā vyakulāḥ
prāpsyanty atra paramā sukhākanilayaṁ buddhatvam ete
 [janāḥ ||

10 Vajradakatantre ca
guroś chāyāṁ paṁtaṁ ca padukāsana-talpakam
ye laṅghayanti\(^9\) mahāmohat\(^7\) te narāḥ kṣuradhārinah ||
susīkto 'pi yada śiśyo guror ājñāṁ vilaṅghayet |
ihaloke bhavet kallaṁ\(^8\) paraloke naraṅe vaset\(^8\) ||

15 mayāśāthyaprayogena mithyā bhaktiprakāśanat |
 kṣaya-kuṣṭha-mahārogt ja[9]yate navakādiṣu ||
evam matvā tataḥ śiśyā guror bhaktiparāyaṇaḥ |
sidhyante vipulam siddhim guror ājñātrapalananat\(^10\) ||
śrī-Hevajratantre

(1) Acc. to Tāranaṇṭha (Ch. XIV) originally a Brāhman named Rāhula
(cf. Wasil.. Buddh. p. 219); the author of numerous works in Prakrit
(including a Dohakosa) and in Sanskrit; compare Index 11.

(2) Dkp. 50. 5; T. Ṛg. 46. 210. a. 4. For further notes on these and other
Prakrit verses see the Appendix.

(3) Metro: Śārūlavikriyātha.

(4) A long syllable (perhaps no) has to be supplied.

(5) Ex conj.; pavam\(^5\) Ms. (v and r would be easily confused in a Benz-
gali archetype).

(6) Scan as trisyll. (laṅghent). 

(7) "hatmāha"\(^6\) Ms.; but tma, as often, stands for no (cf. p. 7 n. 1
infra).

(8) kallaṁ 'deaf' Lexx. only.

(9) Hypermetric pada.

(10) ānanāṭ Ms. Bengali confusion of the similar letters l and n.
siddhilabdho 'pi yaḥ śiṣya[h] samya[ṛ]gijñanavabhāsakaḥ
abhivandayati1 gurum śiddhau avicyās tyājayahetunā

| tathā caṇyatra

| śiṣyān yatnena vijñāya liṅgenāvyabhicārīṇā |

| yathāyogam niyokta2 syād gurur ity ukta vān Muni[h] |

| -3- samartho guruḥ śiṣyām bhāvaṁ jñātvā 'nusāsitum |

| tene śiṣyo 'nugrahitavo 1 na mūrkaḥ śiṣyam arhati |

| yad yad yasya hitam pūrvaṁ tat tat tasya samācare |

| na hi pratihataḥ pātraṁ saddhamsya [katha]ūcana |

| sarva[10]m astiti vaktavyam adau tattva'gavesīna |

| paścād avagatārthasya niḥsaṅgasya viviktatā |

| śunyatā punyakāmena vaktavyā na hi sarvathā |

| nanu pramuktam5 asthāne jāyate viṣam auśadham? |

| kiṃca |

| vināśayati dūrdṛṣṭā śunyatā mandamedhasam |

| durgṛhito yathā sarpa vidyā va duḥprasādhitā |

| aparop 'py asya durjñānān mūrkaḥ pāṇditaṁ mānikeḥ |

| pratiśerpavinasatātmā yāty avicit adhomukhaḥ |

| yathoktaṁ |


| vinayatya abudhān sattvaṁ nānopāyair upāyavit |

| asadhavas tu yatnata evāṅkāmpyāḥ yathoktaṁ |

| glāne putre viṣeṣaṇa mātā 'ṛtā jāyate yathā |

| asatsu bodhisattvaṁ viṣeṣaṇa dayā tathā |

| svatāntaryāṁ na śisyasya na kadācid apiṣyate āha |

| svatāntaryāṁ sarvabuddhais tu sādā śisyasya nesye |

(1) Possibly = ṣvandeti, like ṣlangheti above; but prob. a lacuna after śiddhau.
(2) Cf. fol. 11 ad fin.
(3) Two missing syllables are marked in Ms. The sense seems to require na (or kiṃ) samartha... bhū ajñā. I doubt if the passage can now be made into metre.
(4) tve gavesīna Ms. M. Poussin compares Madhy. vṛ. (ed. Calcut.) 132. 8 with this passage.
(5) Read probably prayu°
na hy andhasya svatantrasya girāv 1 ąrohaṇaṁ śivam ||
āgamasya pariksāyaṁ na svatantryāṁ niṣidhyate ||
pariksyaiva hi sarvatra pravṛttaṁ viduṣaṁ yataḥ ||
pravṛttasya tat tasyaivaṁ vijñāya tasya bhāvyatam ||

bhāvanāyaṁ niyokta 2 syād ity evaṁ kathyaṁ jinair 'iti ||
tathā [12] 'nuttarasandhan 3 Śākyamitra-pādair apya
uktam ||

śa[ḥ] śaṭhya-buddhir alaso gurunindakaś ca
prāptabhiṣeke iti garvitamānasah syāt ||
sarvajñata na sulabheti vihīnacitto

doṣān [sa] paśyati guror na guṇān varākaḥ ||
śuṣrūṣāyā virahito laghu tattvam ihecch
neti prāsastavacanam calayet saroṣaḥ ||
dṛṣṭvā sabhāsu 4 gurum asya paraṁmukhas tu
kuryāt praṇāmam atha tasya rahogatasya ||

evaṁ ca daurātmayahatam 7 kuśisyam
svaputram apy aurasaṁ āryagarhyam 8 ||
vaśyaṁ tathā pārthivam agrajaṁ 9 vā
kuryāt samīpe na hi jātu virāḥ 10 ||

śubhaguna-susameto jñānāvān vīryayukto

gurujanam atha bhaktyā vīkṣyate buddha [13] tulyam ||
adhiṣṭaṁjinaṁ dharmaḥ sūsane suprasannah 12
sa iha bhavati pātraṁ tasya kuryāt prasādaṁ ||

śruta-bahutaratantro 'py āgamaṁ supravīno 13

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1. śrāv (l) Ms.
2. ri Ms.
3. Cf. supra fol. 9 ad fin.
4. i. e. Pañcakrama (cf. note supra) III, 87.
6. svagū Pāñce.
7. gataṁ P. Metre: Ākhyāyikā.
8. guhyam P.
9. agrabodhim P.
10. dhiraḥ P.
12. nṛṣṇ prā P.
13. sv aprā P.
14. Ms.
gurujanaparicaryā¹ prāptatattvopadesāḥ |
svaḥitam api sa kartum na prabhuḥ śāstracāṇeurn²
bhavati tad api śāstraṃ kevalaṃ khedahetu ||
atha bhavati sa bhāgyaḥ prāptatattvopadesāḥ
daḍamatiḥ asamartho milane 'ṛthasya yas tu |
parihatakṛtabuddhi[r] desanāyaṃ pravṛtto
canagūnnavihinaḥ so 'py avajñām upaiti ||
śrūtabahutaratantro jñānavān śatpadajñāḥ
śrūtimatidhṛtimedhāvṛtyaśampatsametaḥ |
gurujanaparicaryāprāptatattvopadesāḥ

pra[14]bhavati sa hi vaktum tantrarājopadesaṃ ||
tathā Gaṇḍavyuḥa-śātre |
dhūmena jñāyate vahniḥ salilam tu balākayā |
nimittair jñāyate gotraṃ bodhisattvasya dhattaḥ ||
upra[sa]nasukkhāmboha-harṣotpullatanuruham | ¹⁵
anugṛṇnati sa[c-]chisyaṃ drṣṭvā tattvena paṇḍita iti ||
yathoktam ācārya-Candrakīrti-śādaiḥ |

³prthagjanate 'pi niśamya śūnyatāṃ
pramodam antar labhate muhuḥ |
prasādajāsrāvaniśpalocanaḥ⁴
tanūruhotphullatanus ca jāyate ||
yat tasya sambodhidhiyo 'sti bijaṃ
tattvopadesasya ca bhājanaṃ saḥ |
ākhbyeyam asmai paramārthasatyaṃ
tadānvayās tasya guṇaḥ bhavanti ||

[15]tadyathā |
śilam samādāya sadaiva vartate

(1) yāhānyalabdho P.
(2) saucure P.
(3) Identified by Professor de la Vallée Poussin from the Tanjūr Mdo XXII, fol. 247 b. as coming from C. 's Madhyamakāvatāra Ch. VI. st. 4-6. See Muséon N. Sér. I. 229, where the Tib. text is given.
(4) Ms. śrāvinayata (pāta ?).
dadāti dānām karaṇām ca sevate |
titikṣate tatkuśalam ca bodhaye

\[\text{praṇāmayaty eva jagadvimuktaye} \]

\[\text{ityādi vistaraḥ} \]

\[\text{āha cātra} \]

3 parārtha-sampad buddhānāṁ phalaṁ mukhyatāmaṁ ma-
tam |
buddhatvādi tadanyat tu tādarthyāṁ phalam ucyate |
tac-caitatt sakalam api phalaṁ Mahāmudrādvaṁayayoga-

bhāvāṇauyaiva paramaṁ sampadayate |
yathoktam ārya-Prajñāpāramitāyāṁ |

\[\text{śrāvakabhumāv} \]

\[\text{yāvad} \]

\[\text{tathā pratyekabuddha-bhāmāv} \]

\[\text{yāvad} \]

\[\text{bodhi-satvabhumāv} \]

\[\text{aptīyādi vista[16]} \]

\[\text{prajñāpāramitaśiva 'bhagavatī mahāmudrā} \]

\[\text{paramāṁ} \]

tasyā advaṁyānasvabhāvatvād Bhagavān api dharmakā-
yātma bodhicittavajras tatsvabhāva eva | yad āha |

\[\text{prajñāpāramitā jñānam advaṁyam, sā tathāgata } \]

\[\text{iti} \]

\[\text{prajñāpāramitaśiva cet sarvayāne vyavasthitā kathām} \]

\[\text{tarhi 'yānabhedāḥ'}? | āha |

dharmadhātora asambhedād yānabheda 'sti na, prabho |
yānātritayam akhyataṁ tvayaḥ sattvavatāraḥ |

\[\text{asti khalv} \]

\[\text{iti 'nīlādi jagad' 'iti jaśityase} \]

\[\text{bhāvagraha-grahāveśa-gambhīranāya-bhirave} \]

\[\text{vijñānāmātraṁ evedaṁ citraṁ jagad' udāhṛtam} \]

(1) Correct probably to pariṇā.

(2) Compare note to fol. 30 infra.

(3) Aṣṭasah. Pr. Ch. 1. (Printed text. 6, 10).

(4) yāvad denotes the (very judicious) skipping of the verbiage of the
Aṣṭas. Pr.

(5) sīkṣitavyāṁ yo āpattavyam pratyat.

(6) Cf. dharmamudra Aṣṭas P. 529. 4 infra.

(7) yāma Ms.

(8) gādāti Ms. The verbal form jaśitye ('talk like an idiot') is new.
grāhyagrahakabhедennarāhitam | ameyānanta kalpaughaḥbhāvanāsuddhabuddhaḥ | Saraha-pāda-apya uktaṃ ||

grāhyagrahakavinirmuktam vijnānāṃ paramārthasat ś |
yogācāramatāmbodhipāragaṃ iti ghyate ||

neṣṭaṃ tād api dhīrānāṃ vijnānāṃ pāramārthikāṃ | ekānekaśvabhāvena vīyogād gaganābhavaḥ ||

'na san nāsan nasadasan na cāpy anubhāyatamaṃ |
cat[uṣṭ]a[kii]vīrinirmuktam tattvaṃ Madhyamikā vidūḥ ||

ārya-Nāgarjuna-pāda-apya uktaṃ ||

naśvato nāpi parato na dvābhyaṃ nāpy ahetutah |
uppannā jātu vidyante bhāvā kvacana kecana iti ||

tasmāc catu[ṣṭ]akoṭivirahād [48] anutpannā eva bhāvā
dvataḥ parata ubhayato 'nubhayataś cotpādāyogatā |
tathā hi prathama-pakṣe[8] tasmā[t] tasyotpade na kaścid viśeṣaḥ |
viśeṣabhāvād bhujotpade 'nākurādhnāṃ na saṃbhavaḥ |
atha bīja evānkarabhāvena pariṇata iti cet 1 na 1 saṃsthāna- 
varṇa-rasa-vīrya-vipakānyathātvad aṅkurasya |
atha pūr-vabijabhāvaparītyāgā[ŋ] cet 1 tuddā 'nya evedānīn aṅkuraḥ |
katham tād ucyate? evam apya ucyate | 'aho pariṇāma- 
vādinaḥ kauśalam ! ātmānam mārayati naṣṭaśaktātvat utpāda- 
dayati ||

ācārya-Candrakīrti-pāda-apya uktaṃ ||

(1) Sc. buddhaye udāhṛtaṃ. saugham would make the construction 
moresymmetrical.
(2) See Nyāyab. Ch. I; Nyāy.-b. titkā 17. 4.
(3) The Ms. reads: gākumanī with a marginal correction of ku to 
dgā or ṛgā. For this I have substituted a conjecture of M. Poussin.
(6) yā Ms.
(7) 'upey Ms.
(8) prakṣe Ms.
(9) dina Ms.
Ilok'pi caikyaṃ anayor iti nābhyupai
tāsat'e'[19] paśyatī yataḥ phalam eṣa hetau |
tasmān na tattvata idam na tu lokataś ca
yuktam svato bhavati bhāva iti prakāpyam ||

5 dvitiyās tu na vidyate 1 tadā krodavabijā[c] chālyaṅ-
kuraṇāsāṅgāḥ paratvasāmānyāt | atha 'svasaṃtaṃnaśākti-
avāśād' iti cet 1 tarhi 'sālibīṣyaśa sālyāṅkuraṇaśaktir na vi-
dyate paratvāt 1 athaikasaṃtāne katham paratvam nāmeti
cet 1 tadā bijāṅkurayor na kaścid viśeṣāḥ 1 tasyābhāvād

10 aikyam 1 ekasya paratvābhā[vā]d utpādābhāvaḥ | āha |

2 anyat pratitīya yadi nāma paro 'bhaviṣyaj
jāyct[a] tarhi ba[20]hulaḥ śikhiṇo 'ndhakārah |
sarvasya janma ca bhavet khalu sarvataś ca
tulyam paratvam akhile janake 'pi yasmāt ||

15 śakyam prakārtum iti kāryam ato niruktaṃ
śaktam yad asya jannā sa paro 'pi hetuḥ |
janmaikasaṃtattigatāj janakāc ca yasmā[c] chālyaṅkurasya ca tathā [pi na krodavādeḥ]

20 * * * * * *

* * * * * *

* * * * * *

* * * * *

paratvāt 3

asty aṅkuras ca na hi bijasamānakālo
bijam kutaḥ paratayā 'stu vinā paratvam |

25 janmāṅkurasya na hi sidhyati tena bijāt
sāmyajyatām parata udbhavatīt pakṣaḥ ||

(1) Madhyamākāvatāra VI. 12. See de la Vallée Poussin l. c. p. 231.
Metre : Vasantatilaka.
(2) op. cit. VI. 14-17. Muséon, N. S. I. pp. 231-232 and Madhy. vṛ. 36. 10
(ed. St l'Le.) where M. Poussin reads 'jana' = parce que toutes choses,
même si elles n'engendrent pas, sont autres ».
(3) The lacuna is indicated by a small mark above the line. But the
Tib. as M. de la Vallée observes above, renders my supposition of a
lacuna quite certain. See Muséon N. S. I. 231, n. 3.
**PART I.**

tritīyas tu na vidyate svaparayor atyangatvirodhāt | tathā hi svasabhāvo 'nkuro 'nutpanabhāvah | parasvabhāvam bijam sat | katham ubhayatāḥ? atthā jā[21]yamānasya para-bijaprāptir asty eva tataḥ || 'kimcita svataḥ, kimcita parataḥ, utpattīr asty eveti 'cet | na | jayamānasya sattvabhāvēt | sad eva param | anyathā katham jayamānāvyapadesāh | yady evam, kim pareṇa bijena | svayam eva ta[da]nispan- natvat | tasmāj 'jayamānām sad’ ity anuppanam | yad asat tan notpadyate yathā saśaviṣṇaṃ iti ||

caturthas tu muhyate, ahetuṣaḍaprasaṅgat | kim ca 10

10 lok'py ahetukam na paśyatit | āha

bhotāni tāṇi na hi santi yathā tathoktaṃ sāmānyataḥ svaparato dvayataś ca jānma | ahetukam ca khalu yena purā niśiddham

bhūtany[22]amūny anuditāṇi na santi tasmāt | bhāvāḥ svabhāvāraitāḥ sva-parabhayasmāj janmāsti hetum anapekṣya ca naiva yasmāt | mohas tu yena bahulo6 ghanavṛndatulyo

(1) upett携手. : cf. note 8 on 27 below.
(2) iti Ms.
(3) kāpy Ms.
(4) Sc. Candakirtī in his Madhyamakāvatāra, as will be seen from the annexed extract from the Tanjur (ed. St-Petersb.) kindly sent to me by M. Poussin. Mdo, XXIII, 253 b 3 :

bhyun-ba de-dag ji-ltar yod min de ltar bząd zin te |
gāḥ-gi phyir na goh-du rāb-gzan las ṣaṅ gūs ka las |
skyed daṅ rey-gu-med thun-moh-du ni bhag zin de-yi phyir |
ma bząd bhyun-ba hdi-dag lta zhih yod dam ma yin no |
gāḥ-gi-phrīr na bdag dav gzan ṣaṅ gūs ka las sky e daṅ |
reng-las ma-būtios yod pa min pas dūos rnam rāb-bzhin brał |
gāh gis sprin tshogs daṅ mthun-ba gti mug stug po hjig-ṛten-la |
yod-pa des-na yul-rnam log-pa dag-tu snaṅ-bar hugur |
ji-ltar rab rīb-mthun-yis bha-zhih skra-ḥad zla ṣaṅ gūs daṅ |
rma byai-mohs daṅ sbrab-ma-la sogs logs-par hديث byed-pa |
de bznin-du ni gti-mug skyon-gyi dbaṅ-gis mī mkhas-pas |
hdus-byas-la zhih sna-thogs blo-gros kyiś ni rtogs par hujęr |

(5) On āheś see Poussin, Madhy. vṛ. 24, n. 8.
(6) vahalo Ms.
lokasya te na viṣayāḥ khalu bhānti mithyā ||
kaścid yathāiva vitathāṁ timiraprabhāvā[nt]
'kesa-dvicandra-sīkhi-candra-kamakṣikādi |
gṛhṇāti tadvad abudhah khalu mohadosād
5 buddhāyā vicitram avagacchati samśkrtaṁ hi ||
ity anena krameṇa yathā jñeyacakrasyānupattis tathā
jñānacakrasyāpi | yady evaṁ tarhi ||
Bhagavatā ca nānā-sūtre coktaṁ |
bāhyo na vidyate hy artho yathā bālairā vikalpyate |
10 vāsanālū[23]ḥitaṁ cittaṁ arthābhāśaṁ pravartata iti ||
tathā |
prajñāvihāṛi sa hi bodhisattvo
vijñānamatrapratibaddhatattvaḥ |
grāhyam vinā grāhakatāṁ apaśyad
15 vijñānamatram tribhavam paraiti ||
yathā taraṅgā mahato 'mburūṣeḥ
samtrāṇapraprāṇayodbhavanti |
tathālayākhyād api sarvabijād
vijñānamatram bhavati svaśakteḥ ||
20 saṁvidyate 'taḥ paratantranāpaṁ
prajñaptisiddhis tu nibandhanam yat |
bāhyam vinā grāhyam udeti yac ca
sarvaprapaṇcaviṣayasyasvaruṇapam ||
vinaiva bāhyam na yathāsti cittaṁ
25 "svapne yathā" ced' idam eva cintyam |
svapne 'pi me naiva hi cittaṁ asti

(1) The Tib. equivalent of this is 'hair-comb'. The meaning would thus seem to be that a head of hair adorned with two crescent-shaped combs (as in Ceylon at the present day) is mistaken for two moons. This verse is evidently closely related to Madhyam. av. Vi. 29: See Muséon. N. Sér. 1. 233.
(2) vānair Ms.
(3) The double inverted commas indicate the replies of the Vijñāna-vādîn.
"svapnasya bodhe smaranā[24]tmano\(^1\) sti"

yady, asti bāhyo viṣayo 'pi tadvat |
"yathā mayā drṣṭam" iti smṛte tu
bāhyeti tadvat smṛtisambhavo 'sti ||
"cakṣurdhīyaḥ sambhava eva siddhe
'nāsty' "astī" vai mānasam eva cetaḥ |
tadākṛtau bāhyatayā niveśa[h] ||
svapne yathehaṁi tathā matam cet ||
"bāhyo yathā te viṣayo na jātaḥ
svapne tathā naiva mano 'pi jātam |
cakṣus ca cakṣurvisayaś ca tajjam
rūpam ca sarvam trayam apy alikam ||
kīm ca |

rūpam\(^4\) eva yadi tatra niṣiddham
'cittamātram idam' ity adhigamyā |
mohakarmajam uvāca kimarthanāṁ
cittam atra punar eṣa mahātmā ||
sattvalokam\(^2\) atha bhājanalokāṁ
cittam eva racayaty aticītram |
karmajam hi jagad uktam aśeṣam
karma cī[25]ttam avadhūya ca nāsti ||
kathām tarhi Bhagavatā | cittamātram, \(\|\) bho jinaputrā |
yaduta "traidhātukam" ity uktam | āha |
evam hi gambhiratarān padārthān
na vetti yaḥ tāṁ prati deśaneyam |

(1) 'consisting of memory'.
(2) vidhayo Ms.
(3) stye Ms.
(4) Metre : Svāgata.
(5) Quoted in Bṛ. IX. p. 305. (5 from below) Bṛp. ad V. 7 (p. 99.) and
and Pañcakṛ. ṭ. 40. 39.
(6) Ms. ityātyu ktaṁ or sāhyu.
asty álâyāḥ pudgala eva cāsti
skandhā ime vā khalu dhātavaś ca ||
‘ahaṃ’ ‘mamety eva yad ādidesa
sattkāyadrṣter vigame ’pi buddhāḥ |
5 tathāsvabhāvān api sarvabhāvān
asttī neyārthatatayādidesa ||
āturyāturiḥ bhaiṣajyaṃ yadvad bhīṣak prayacchati |
cittamātram tathā buddhāḥ sattvānāṃ desayanti vai ||
ārya-Nāgārjuna-pādair apy uktam ||
10 cittamātram jagat sarvam iti yā desanā Muneḥ |
uttrāsparihārārtham bālānāṃ sā [26] na tattvataḥ ||
tathā |
ādiśāntā hy anutpannāḥ prakṛtyaiva ca nirvīrtāḥ |
dharmās te vivīrtā śatā dharmacakrapravartane ||
15 tathā |
yā kalpanānāṃ vinivṛttir etat
phalaṃ vicārasya budhā vadanti |
prthagjanaḥ kalpanayaiva buddhā
akalpayan munītaṃ upatiḥ yogī ||
90 pasyann ahiḥ[ṃ] chidragataṃ svagehe
gago ’tra nasttī nirastāsaṅka[ḥ] |
jahāti sarpādi api nāma bhitim
aho hi nāmājāvatā parasya ||
kim ca |
25 4rūpaṃ nātmā rūpavān naiva cātinā

(1) Sic Ms. ; āturīya tu ?
(2) This saying is illustrated by the opening words of the Bodhicitta-vivarana of Nāgārjuna, as preserved in a fragment in my possession continued by the Tib (Tanjur. Itgyud XXXIII. 46 b):
(3) Ms. (contra metrum) vṛttā.
(4) Metre : Śālini. Quoted also Madhy. vṛ Ch. XVIII (badly printed in ed Calc. 126. 29).
PART I.

rope nātmā rūpam ātmany asac ca 

skandhān evaṁ viddhi sarvāṁś | caturvimśatya-āṃśā 
eveṣṭaḥ svadṛṣṭeḥ |
etāṇi tāni śikharāṇi samudgatāni 

[27]satkāya-dṛṣṭi-vipulācala-saṁsthitāni |
nairātmyabodha-kulīṣena vidārītātmā 
bhedāṁ pravāyi sahaśaiva tu dṛṣṭiśailaḥ ||

Saraha-pādair apy uktām |
vastūny amūṇi sakalāṇy ekānekavabhāvavikālāni | ity 

āśaṅgaviyogād udyogī yogitām eti | 10

kā tṛṣṇā kutra sā tṛṣṇā mṛgyāmāṇā vicārataḥ |
vicāre jivalokasya ko nāmātra marisyati ||
ko bhaviṣyati ko bhūtaḥ ko bandhuḥ kasya kāḥ suhṛt |
sarvām ākāśasaṁkāśaṁ pratigrīhṇantu madvidhāḥ ||

tathaḥ cābhācāryaḥ |

rūpāder3 niḥsvabhāvatvam bahirdhā śūnyatā matā |
ubhayor niḥsvabhāvatvam bahir-adhyātma-śūnyatā ||
ārya-[28]Nāgārjuna-pādair apy uktām |

tat tat prāpya yad utpannam notpannam tat-svabhavataḥ |
svabhāvena yad utpannam5 anutpannaṁnāma tat katham || 20

tathaḥ |

6yāḥ pratayayair jāyati sa hy ajāta 

"utpāda evāsya bhavet svabhāvāt |
yāḥ pratayādhnī4 sa śūnya ukto

(1) "gitām Ms.
(2) If these verses really belong to Saraha, they have been adopted with slight alterations by Sāntideva in the Bodhic. IX. 153 b-155 a.
(3) "denni Ms.
(4) Quoted in Madhy. br 9 , See Poussin ad loc., where the verse is traced to its source (Yuktisāṭhika-karika).
(5) '"nnav ma° Ms. Prof. Poussin suggests (to avoid the hypermetron): anutpam ca tat katham.
(6) From the Anavataplabrada ... sūtra, cited elsewhere, see Poussin Bouddhisme, p. 241. n. 1 for variants.
(7) jātaka° Ms.
(8) Ms. ab. We with Paris Ms. of Madhy. ap. Poussin, loc. cit.
yah śūnyatāṁ jānātiḥ so 'pramattaḥ ||
tathācārya-Candrakīrti-pādāḥ |
śācārya-Nāgārjunapādamārgād
bahirgatāṁnam na śivābhupāyaḥ ||

5 bhraṣṭā hi te sampṛtisatyamārgāt
tadbhramaṁśatas cāsti na mokṣasiddhiḥ ||
upāyabhūtam vyavāhārasatyam
upeyabhūtāṁ paramārthasatyam |
tayor vibhāgaṁ na paraīti yo vai

mithyāvikalpaṁ sa kumārgayātaḥ ||
Śāntideva-pādaś [29] apy uktam |
samṛtibh paramarthas ā ca satyadvayam idam maṭam |
buddher agocarāṣaṁ tattvāṁ buddhiḥ samṛtir ucyate ||
śūnyaataśanādhanād dhiyate bhāvvāsanā |

15 kimcinc nāstīti cābhyaśāt sāpi paścāt prahīyate ||
tadā na labhyate bhāvo yo nāstīti prakalpyatea |
tadā nirāśrayo 'bhāvaḥ[ḥ] katham tiṣṭhen mateḥ puraḥ ||
yadā bhāvo nāpy abhāvo mateḥ saṃtiṣṭhate purah |
tadā 'nyagatyābhāvanā' nirālambaḥ praśāmyati ||

20 tad evaṁ śūnyaatapakṣe duśanāṁ nopapadyate |
tasmān nirviciktasena bhāvantyaiva śūnyatā ||
yad duḥkhajanaṁ vastu trāsas tasmāt prajāyate |
śūnyaṭa duḥkhaśamanti [30] tataḥ kim āyaṇe bhayaṁ |
yatas tato vā 'stu bhayaṁ yady aham nāma kimcana |

(1) — — o — in the second half of a triṣṭubh is rare, but occurs in
Epic (Hopkins, Gt. Epic, 496).
(2) Madhy. avat VI. 79, 80; see Poussin, Muséon, N. Sér. vol. I. 233,
284.
(3) Bodhicaryāvat. IX. 2.
(4) ibid. IX. 33-35.
(5) yadā Bṛ. t.
(6) pate Ms.
(7) Ms. contra metrum : vān.
(8) Ibid. IX. 51.
(9) IX 56, 57 ; var. I. prajāyatām.
aham eva na kimcit ced bhayam kasya bhavisyati ||
1muktis tu sūnyatādṛṣṭes tadarthāśeṣabhāvaneti |
pravacane tu sūnyatā-desaṇaiva |
nītārtha taditarā tu sūnyatāvāśaṇārthaṃ neyārthei |

tasmāt prapañcabhāvanopadeso 'pi Bhagavatā Nīhprā-
paṇca-mahāmudrādvaayayoga bhāvanāvāśaṇārthaṃ eva de-
sītaḥ | tathā ca |
prajnopāyasamāyoga bhāvanaivāgrayoginām |
mahāmudrāsamāyoga-bhāvanā bhānyate5 jinaiḥ ||

atra 1 'keyam prajña ? kaś copāyaḥ ? katham tayor vibhā- 10
[vanā ? saha ? prthag veti |

[34]atrocyate |
yā sā sarvaprapaṇcānām abhūmira vācasām abhūh |
vittih sā cittaya —5 — = prajñeti parikṛtītā |
sarvadharmaṇīḥprapaṇcātavabdho hi prajñā | keyam
niḥprapaṇcātā | sūnyātā | sūnyataiva tarhi prapaṇca iti 15
katham niḥprapaṇcātā | naiva sūnyatāsahdēna kimcit vid-
hīyate | yato na kimci[c] chabdai[r] vidhīyate | vyāparaḥ
sarvaśabdānām samāropanivāktau |

tathā sūnyata pravacanoktiḥ samastasamāropavyāvṛtti-
pratipādanena vineyajana6-saṃtāne tattvāropam abhidyo-
tayati na tu sūnyatām eva vidadhāti yena saiva prapa-
[32]ñcaḥ syāt |
tathā cāha |

sūnyātā sarvārṣṭānāṃ proktā niḥsaraṇāṃ jinaiḥ |

(1) Not from Bodhicaryāv. but quoted in Beṭ IX 287. 11 as acaryapādair uktam.
(2) Possibly the same work as Tanj. Rg. 72. 407-418 where, however, the
title is Mahāmudrāyogāvāśaṇāraṇārthā. The extract next following,
however, seems not to belong to this book.
(3) n (dentāl) Ms.
(4) Possibly fragment of a śloka.
(5) Lacuna marked in Ms.
(6) *naṭyaṃ* Ms.
(7) Madhy. vṛtti ch. XIII, last sūtra. Quoted also in Beṭ. ad IX. 33;
Poussin Bouddhisme pp. 273, 397.
yeṣam tu śūnyatādṛṣṭis tān asādhyān babhāṣire ||

\[\text{tathā} \uparrow\]

1 svabhāvaṃ parabhāvaṃ ca bhāvaṃ cābhāvaṃ eva ca | ye paśyanti na paśyanti te tattvaṃ buddhāśasane ||

5 Bhagavataīvoktaṃ | śūnyatādīśabdaś ca samastasamāro-
pavyāvṛttir iti ||

\[\text{tathā coktaṃ śāstre} \uparrow\]

\[\text{2} \text{astitvāṃ ye tu paśyanti nāstitvāṃ cālpa-buddhāyah} \uparrow\]

bhāvānāṃ to na paśyanti prapaṇcōpāsāmaṃ śivam ||

\[\text{3} \text{bhavaś e yadi nirvāṇaṃ nirvāṇaṃ samskṛtam bhavet} \uparrow\]

nāsamskṛto hi vidyeta bhāvaḥ kvacana kacana iti ||

\[\text{nanv asti-nāsti-pratīṣedhān nāstity evārthāpattyā pratī-
p[ā] 53 Ḟitaṃ bhavet \uparrow na hi dvayoḥ pratīṣedhe 'tad apa-
ram asti' ! atroc[y]ate ||

13 Samaśritāntadavyāvādīnāṃ 5 idam samastadūṣaṇam āpa-
dyate dhruvam | Nirākṛtān[ta]dvayāvādīnaḥ punas tad-
āśri[j]tatatsakāla ... \[lacuna of 6 akṣaras\] ... Abhyupa-
gatāntadvyā-vādino hi tadekante niśedhe parāntaṁ-
pāto niyatam āsajyate | Nirākṛtān[ta]dvaya-vādinas tu

\[\text{20} \text{saṃāropopararūpābhyyupagamāt kuto} \uparrow \text{yaṃ doṣa iti yat}

\[\text{kincid etat} \uparrow\]

\[\text{yathoktaṃ Lāṅkāvatāre} \uparrow\]

tadyathā Mahāmate puruṣaḥ pradīpam [prati]grhya

\[\text{dhanaṃ evaṃvidham asmin pradeṣe} \ldots \text{evam eva Mahā-

\[\text{mate vāgyikalaḥbhūtāntrapādīpena bodhisattvā ma} 54 \text{hāsat-

\[\text{vā vāgyikal-parahitāṃ 8 praty ātmagatim anubhavantītī} \uparrow\]

(1) Mullamadhyam, XV. 6 (Madhy. vr ed. Calc. p. 96).
(2) Cf. Mālam V. last sloka. In line 9 the Ms. has "ṇicoparāva".
(3) ibid. XXV. 5.
(4) "dyādha" Ms.
(5) On the anta-dvaya cf. Poussin on Madhy. vr p. 1. n. 4
(6) hyā 1 Ms.
(7) From Pari. III. Camb. Add. 1607 fol. 97 b 1-3, called "C iu".
(8) "tāb C.
(9) tmarthagatim anupraviṣaṇti C.
punar¹ atraivoktam |
[Image 0x0 to 446x705] punar¹ atraivoktam |
av[ar]thapratisaraṇena Mahāmate bodhisattvena mahāsattvena bhavitaivyam na tu² vyañjanapratιsaranaṇena | vyañjanānusārī Mahāmate kulaputro vā kuladuhita vā svātmānaṁ ca nāsayati paramārthaṁ parāṁś ca³ navaboddhatyati | tadyathā⁴ Mahāmate āṅgulyā kaścit kasyacit kīmci⁵ pradarśayet sa caṅgulyagram eva pratisāred⁶ vikṣituṇī⁷ evam eva Mahāmate bāla jātīya⁸ bālaprthagjanavarga yat-hāṅgulya-grābhviniviṣṭa⁹ eva kālaṁ karisyanti na yathā¹⁰ 'āṅgulyagrā[r]thaṁ hitvā paramārthaṁ anveṣāvyanti¹¹ | 10 [35]¹² tasmād arthakāmena¹³ te sevantiyaḥ | ato viparītā ye yathābhūtārthaḥbhviniviṣṭas te varjanīyās tattvāneṣa-

athoktam Ekanayanirdeśa-sātre |
dharmā ime śabdaraṇeṇa vyākṛtā dharmāsa ca śaṁdaś ca hi nātra labhyate | na caikatāṁ cāpy avatīrya dharmatāṁ anuttarāṁ kṣānti-param prāśyati et ilë

(1) Pariv. III med. = Camb. Add. 915. f. 88. b. 7 (= C¹) ibid. Add. 1607 f. 123 b (C²).
(2) om. C¹.
(3) "mārtha aprān nāä Ms. thām parāṁś ca C¹.
(4) 89. b. 2 in C¹ (there is thus a considerable omission here).
(5) "vid fāe C¹.
(6) This simple use of pratisāra- (‘resort to’), apparently not in Cl. Sanskrit, accounts for the Pali usage (patisaraṇa) in Majjh I. p. 295. 10, commented on by Mrs Davids in her translation of Dh. sn p. LXXIX, n. 2. Compare pratisaraṇa above and reff. in J. As. 1902. II. 269.
(7) "kṣaṭtṇañ our Ms. (tāa and tu are easily confused).
(8) ivā Ms.
(9) vistā Ms.; yathārūte ... (here and below for obhūta) obhīnivesābh-

hīniviṣṭā C¹.
(10) yathārūtaḥ C.
(11) "gamiṣy C¹.
(12) 6 lines omitted. The present passage occurs at 90. a. 2 in C¹.
(13) So C¹. Our copyist makes his common blunders (cf. 384 n. 7) of tma for me, and tha for rtha. He also repeats the syllable na.
(14) So, C¹. yāḥ arthāneṣaṇeṇeti Ms.
(15) A very interesting occurrence of a dhātu found in Dhatupāthas,

(1) This passage corresponds with Kanj. Mdo XII f. 412, b. 4. The sūtra was very early (AD. 25-220) translated into Chinese (Nanjio 161).

(2) Tib. sgra-ga.

(3) khoṃ pai naṅ-nas.

(4) kiṃ manyat sa, Ms.; but Tib. : rigs kyi bu de la ji sāṃdum sems.

Cf. note 13 on last page.

(5) blun-pa glyo-bo med.

(6) gzugs med pa bstan du med pa [lacuna = 4 syllables] med-pa | rnam par rig pa med pa ste | sgyu ma lta bu-o ..........................

(7) kāyaḥ ... muktā Ms : Tib. (413. a. 1).

jus daṅ sams ma gtogs par, « beside the body and mind ... »

(8) Tib. : smaras | rigs ki bu dei phyir rnam graṅs ḍhis sgra ji sāṇed pa de-dag-thams-cad ni nam-ṃkhaṅ las hbyuṅ-bar rig-par tya-o | nam mkhaṅ no bo ʾid ni sgra ste | rnam par rig ma thag tu hgra-go | hgraṅs nas nam mkhaṅ no bo ʾid du yaṅ dag par gnas-so | dei phyir chos thams-cad ni nam-ṃkha dāṅ-mtam zhes bya ste rnam-par rig-pa med pa rnam-par sles par bya bya ma yīḥ mod kyi sgra daṅ sgraṅ brdas brjod-do | brjod pa de 'aṅ tha-shad-do | gaṅ sgras brjod pa hdi ḍdra bar rab tu sles pa de ni chos gaṅ la 'aṅ mthon par mi chags-so ..........................

(9) 'as soon as discerned' cf. Čikṣāśa. 299. n. 5.
1] nirodhād ākāśasvabhāvāḥ samyag vartante | tasmād] sarvadharmā udāhṛtā anudāhṛtā vā tām evākāśakoṭi-samatām na vijahati² | rutamātra hi kulaputra sarvadharmā av[jya]nja[-nā] ... [10 aksaras lost] ... sa ca saṃketa²-vyavahāraḥ | yo⁴ hi rutasaṃketa-vyava-hāraḥ sa na kvacid dharme 'bhiniṃśata iti || punaḥ coktaṃ Bhagavatā Sarvadharmāpravṛttinirdeśa-saṭro⁵ |

sadbhurgaprajjyatio devaputra bodhisattva mahāsattvāḥ gaṅgānadi-bālukāsamān kalpān rṣyṛt⁶ paribhāṣyet vitathaiya⁷ asadbhūtapadaite na tatra pratighacittam utpadyate⁸ saced gaṅgānadi-bālukāsamān ka[58]lpān satkriyed gurukriyed mānyet pōjyṛt⁹ sarvasukhopadbhānasīvārṇapīṇḍapāta-sayanāsana - glānaprathyabhaṣajyapariṣkārā vai na tatra tasyāṃnunayacittam utpadyate ||

ārya-Nāgārjuna-pādair apy uktam | 10

sat sadasad asac ceti yasya pakṣo na vidyate |

(1) A lacuna of some 27 aksaras is here marked. I have endeavoured to supply it from the Tib., transcribed in note above.

(2) 'mantāna vijahāti Ms. It with be seen that the Tib. diverges from the Skt here, udāhṛtā ... vā is not reproduced, nor the sentence beginning rutamātra ... The sentence (rnam-par rig pa) replacing it and corresponding to the second lacuna perhaps means : « What is [merely] discerned is not thoroughly known though it may be a sound or have the appellation (word t) of a sound ».

(3) vyavahāro vyavahāra Ms. saṃketa is restored from the Tib. (q. v.).

(4) ye Ms.


(6) The Ms. reading looks more like dūṣyet ; but see Divyāv. 38. 12.

(7) aiva-r-as Ms. which can perhaps hardly be supported by cases of r as a 'Sandhiconsonant' (Senart Mhv. I 577 ; Pischel, Gr. Pkt § 353).

(8) Ms. uppedyate ; a similar misreading of a Bengali original pe for tpa has been corrected at 391 n. 1.

(9) pāhyet Ms. I leave, of course, the conjugational forms uncorrected.

(10) Identified by Professor Poussin, Muséon N. S. I. 240 as forming the last verse (XVI. 25) of Āryadeva's [Catub-]sūtaka ; quoted in Madhy. vṛ ad I. (ed. Poussin 10) and there (p. 15, l. 13) assigned to Āryadeva.
upālambhāś cireṇāpi tasya vakt[u]ṁ na śakyate ||
tasmā[c]chūnyataivā sarvadharmaniḥprapañcatā | nih-
prapañcatāvabodho hi prajñeti sthitam ||
Summary of Part II.

Foll. 39-82. Discussion of 'wisdom' and 'the means' (prajña, upāya).

The upāya as set forth in sundry tantras [39]. Buddha-hood cannot be attained by either of these two principles singly, but by a full understanding of both [40, 41]. Tantrik and mystic explanations of their nature [41-50]. Nature of the Tantrik Yoga. The Yogi is not defiled by passion (rāga); but conquers passion by passion [50-55]. All good action and a fortiori evil action must be avoided (by the yogi); consideration of definite objects, even of the void etc. (tāṇyasānyabhāvāna), and worship cease to be necessary [56-58]. Cult of the mystic vajra [59-60]. The attainment of the state of true happiness (satsukhapada), with discussions, as to thought and thought for enlightenment (citta, bodhicitta) [63-67]. Tantrik teachings as to prajña, upāya, and mystic kāma generally [67-82].

(1) I have printed text, and even, where extant, also commentary on this extraordinary phase of soi-disant Buddhism, thinking it well that scholars at least should know the worst. To me it all reads like an obscene caricature of the teachings both of earlier Buddhism and of the legitimate Yoga. We are not, I take it, in a position to solve the doubt very properly suggested by M. Barth (Bulletin, III Bouddhisme [1900], p. 9), as to whether such teachings were officially received. One would be only too glad to discover a contemporary denunciation of them. In any case, it seems to me, they have their historical importance in suggesting how Buddhism came to be discredited in India, and finally disappeared.

LE MUSSON.
The practice (as an optional course to those previously described) called jñāna-mudrā ("posture of knowledge"); fasting and meditation in solitude [83-84]; the unmatta-vrata ("mad vow"); wandering ‘like a goblin’, eating leavings, with tattered clothes or naked (digambara) silent and meditating [84-86]. The means for the attainment of the ‘great posture' (mahāmudrā) are threefold: gentle, of middle kind and supernatural (adhyatma-nimitta). The second of these is realized in dreams [88-90]. Perfection must be attained by practice (abhyāsa), not by knowledge merely [91]. Various meditations and means for attaining the highest yoga [92-94]. One must proclaim the law (dharma) to fulfill the highest aspirations of men [95], but a knowledge of charms (mantra, sadhāna) is also necessary. These may check sin even in great sinners [96-98].

Extracts (from the pre-tantrik literature) relating (1) to a repentant monk; and (2) to the ten evil courses. Proper preparation represses the tendency to sin, and this preparation may be carried out through the present work and the help of a guru [98 ad fin].
PART II.

yat punar uktam1 'kaś ca upāya' iti atrocyate | sattvā- 
śayavāsād2 u[39]tpatty-utpanna-kramapratyekabhedena bah-
nutaropāyo mantraśāstre desitaḥ |
tathā caḥa |

ekārthatve 'py asāmmohād vajropāyād3 aduṣkarāt |

ṁtāṃd riṃyādhikārūc ca mantraśāstrāṃ viśisyate |
tasmād anena kramotpannakramet1 'pi bahupāyaḥ | 

dhīya yat punaḥ sarvasiddhādhiḥgatotpannakramāsādha-
raopāyaḥ sa2 tesāṃ granthena nānātantrenāpi guruḥpade-
śāh kathaye [ ] ] Padmavajra-pādiyādvayavivaraṇa-Prajñop-
pāyavinścayadīḍhāśu uktām |

upāyo 'pi caturvidhaḥ Bodhivajreṇa varṇito |

Buddhavajreṇa varṇita ... iti yāvat 

sevāvidhānam prathamāṃ dvitiyāṃ upasādhanaṃ |
sādhana[40]m ca ṭṛṭiyāṃ vai ... mahāsādhana[11] catur-
thām ... iti yāvat | atra evābhāvalakṣaṇā praṇā | bhāva-
lakṣaṇa upāya iti |
tathā coktaṃ | niḥsvabhāvalakṣaṇā praṇā svabhāvala-

(1) Fol. 30. fin. supra.
(2) *gaya Ms.
(3) *ṛu Ms.
(4) So the Ms.; Prof. Poussin suggests that *otpattikṛ must be meant.
(5) sat Ms.
(6) This quotation I have not succeeded in verifying in the Tibetan 
work cited at fol. 1. Until further bibliographical information is forth-
coming one may suppose that the present work is quite distinct and 
that the compiler added the longer title and author's name to keep the 
distinction clear. The extract appears to consist of selections from a pas-
sage chiefly in ślokas.
kṣaṇa upāya iti || tasmāt prajñopāyavidyāhānena1 coditāḥ ||
tataḥ kurvanti sattvārthaṃ viṣvarūpo maṇip yathā ||
enā tāvat prajñeti ||
upāya iti bhāgadvayaṃ vyavasthitam iti ||
idāntm vicāryate1 prajñayā kevalayā kim buddhatvam
syān no ced2 upāyamātrakrameṇāpi ||
ucyate cedaṃ || na kevalam prajñāmātreṇa buddhatvam
nāpy upāyamātreṇa1 kintu yadi punah prajñopāyalakṣa-
ṇau samatāsvabhāvau bhavataḥ1 etau [41] dvāv3 abhin-
narūpau bhavataḥ1 ekākārau bhavataḥ1+ udā1 bhukti-
muktiḥ || iti || tathā coktam ||
upanayaty abhimataṃ yasmān naukevāśu phalam tataḥ ||
sadānukulayogena sa upāyaḥ prakṛtitaḥ ||
ubhayonmilanam yac ca salīkṣrayar ivai ||
advayākārayogena prajñopāyas3 tad ucyate ||
prakṣeptum cāpanetum ca [sakya]te yatra naiva hi ||
prakṣeptaya ca ya[t] tyaktam dharmāt ta[t]tvam tad ucyate;||
cintāmaṇir ivāśeṣa = jagat sarvadā sthitam ||
bhuktimuktipradāmi samyak prajñopāyasvarūpataḥ ||
tathā4 ||
karuṇā chaḍḍi (?) jo suṇahim la — —
so pāvaī uttima mā — — — ||
~ havā karuṇā kevala[42]bhavai
jamma-sahassahi mokkha na pāvaī ||
suṇḍa-karuṇa jai jounu sakkaī
no bhavano ∼ ∼ vāṇem thakkai ||

idam eva smāgamya sambuddhāḥ sugataḥ purā ||

---

(2) adbh Maś.
† Sic. Read tada (or possibly ubhau) bhuktimukti iti. Cf. line 19 below.
(3) Ms. "ya taracy"; but see the next stanza.
(4) These and other Prakrit verses are discussed in the Appendix.
sambudhyante ca sarvatra sambhotsyante jagaddhitā iti ||
punas tatraiva

vajrapadmasamāyogena pr[ajñ]opāyāliṅganataḥ ekākā-
rūpaṃ jñānasvabhāvam bhāvayet | tathā Yuganaddha-
kram[e] 'py Ārya-Nāgārjuna-pādair1 apy uktam ||
samkleso2 vyavadānam ca jñātvā tat paramārthataḥ |
ektibhāvam ca yo vetti sa vetti yuganaddhakam ||
krameṇa jñātvā tattvajña[ḥ] svādhiṣṭhaṇaprabhāsvarau3 |
tayor eva samāja[m] yad yuganaddhakramo hy asau ||
etad evādvayaṁ4 jñā[43]nam apratiṣṭhitanirvṛtīḥ ||
buddhatvaṃ vajrasattvatvaṃ sarvaiśvaryaṃ tathaiva ca iti |
tathā ca Prajñā-tantre |

utpattibhāgam kathitam utpannaṃ kathayāmy aham ||
khā-dhātav iti padmesu jñānam bhagam iti smṛtam ||
bhāvaneti samāpattis tat sukham dhyānam ucyate ||
† yathānīyam svam utpadyaṃ bodhicittam tu revateti†
punar apy uktam tatraiva ||
rāgena badhyate loko rāgenaiva vimucyate |

viparitā5 bhāvanā eṣa na jñāta Buddhaḥättthikaiḥ ||
punah ||

yena6 tu yena tu badhyati lokas
tena tu tena tu bandhana muñce [ ]

loko muhyati vetti na tattvam
tattvavivarjita siddhi na lapse [ ] ityādi vistarāḥ ||

Samayavajra7-pādai[44]r apy uktam ||

(1) Paṇcakr. VI. 3, 11, 25.
(2) *sām... tai P.*
(3) *aṃ P.*
(4) *yajñ P.*
† I have written svam utpa for svasadyed of the Ms.; but the line is
doubtful.
(5) Hypermetric śloka; cf. Čikṣās, introd. p. XXI, as also above fol. 41,
l. 12 (upanetī abhip). Aṣaṇa Ms. I caipā.
(6) Dodhaka.
(7) One of the twelve Tantra-Śārayas at Vikramaśila. Tāran. p. 5.
vaktur antaḥ sphurat tattvāṁ śrotā sākṣān na budhyati | samudeti kim apy asya vikalpa pratibimbakām ||
svavikalpaśatais tais taḥ kalpayatāṁ tattvabhāvanāṁ ||
'svavikalpākālasamāntāsam kās tattvāṁ avabhotsyate ||

8 yas tu vajranyopāya pavitrir krtamānasāḥ ||

8 yas tu vajranyopāya pavitrir krtamānasāḥ ||

sphuṭākṛta-svasaṁvedyaḥ harmakāyō mahāsukhāḥ ||
atha śamarthyaśamprāpto vajraśrayanīrtvātāh ||
sākṣān nairatmya-sampīti-samucchānabhāvabhajāmaḥ ||
svamantraputatattvajñāḥ sulabhopāyasampadaḥ ||

tasya vajradharasyeha siddhiḥ karatāḥ sūtāḥ ||
kulānurānīm athāvā yathālabham śubhāsayānīm ||
yogāṃśa samayaśikṣādāu mahā[45] mantranayāśraye ||
yām kāśeṣa attha śrāvyā śrāvyatām navayauvanām ||
asaṭhāṃ aukūtilāṃ caiva priyoktyābhimukhi[1] kṛtām ||

15 parirambahrasāśvāda-pramukhāṇi[ḥ] parikarmabhiḥ ||
vidyāṃ vidadhyād vijane prāk-prabuddhamanobhavāṁ ||
†[ta]ṃ janmaḥ dyamāṇantah[sthaṃ]ṃ pṛṭitakṛṣṭaṁ kārṇikām ||
mahāsthālabhālābhāṃ[6] tu madanāhlāditāṃ tatha ||
pūrṇendau rasanāsthale vikṣatmaṅgalākṛtāṁ ||

20 pṛpya tāṃ paramāṃ koṭṭīṃ — — — — da sampadaḥ ||
sundararāśītārunyabharālasa[m]ṃ vitanvatiṃ ||
sādhanaḥ asammanārdha-anandaparamā[m]m nayet ||
tāṃ vilokya manohāri[9] sadā ghūrṇitalocanaṃ ||
Tathāgatamayaṃ ceta[m]ḥ-stambhā[m] kṛtyāṅgurā[46]gayet ||

25 nathā — — — kha śītānardaśana x v y — — rdiyat ||

1) Hypermetron ut supra.
2) Cf. infra f. 47.
3) Ms. śādhi... tanā.
4) Ms. yojnaṃ, which in N. India is pronounced like yogāṃ.
5) These syllables are conjectures by M. de la Vallée Poussin.
6) mah iṣpa Ms.
7) Lacuna marked in Ms.
8) Sundararāśicat suo lasav sa Ms.
9) Sic Ms. : neuter adverbial.
† μηνν' vidyādharāṅkāra † -dānadhvaniyatanaṃditaḥ ||
parirambharasākrānta-lalanālalanodyataḥ |
samāhlāditaṃtāna-lalita = ∼ - kanaḥ ||
ithamva - - - - - - - dvayed valām |
līlāvatyā rasol[ḷ]asamṃ sāṃtattanandasiddhayy ≡
vyomadhātur dhvajāsaṅgād amandasāmpendasampadaḥ² |
sāṃvid ānandasāmpdoha spondini †samudeśiyā†
tāṃ udāramanaskāra-śphārasa[ṛ]skṛtasāṃtatiḥ ||
satātaṃ bhāvayann evaṃ anujām bodhimānasam ||
ksaṇam kṣaṇaruci prakhyāṃ many-antar lakṣayet sputu- 10 ।

bhāvayed ²avadhānena³ kṣṭ[47]naniḥśeṣakalinasaṃ ||
sarvāvasthāsv' asamvedyāḥ] sākṣāt buddhatvasampadaḥ]
vidyā-kamala-sāṃkalpa[ḥ] sāvadhānair avāpyate ||
tat prakarṣapadaprapito vajratṛtayantarītibhiḥ ||
visuddham dharmaṃ ekatvam labhate yogipūnghav[b] ||
prāg asmat kuliśāmbhojam † pā - jambhūtayat sukham† ||
sphuṭam tadbhāvanabhyaśād etad āyāti lakṣatām ||

Sarahapadair apy uktatām |

⁵sa śrīmān kuliśāyudhaḥ sukhamayo yāsu sputaṃrāṃghrhyate 20 ।
yāsām ākāṃtī aprapaṇcavimala-prajānāmayīt sarvagā |
sākṣat kalpalata tva tribhuvane yāḥ klesajalacchīdhāḥ
śrīmad-Vajrapadāṅkīṭā yuvatayas tābhīyo namaḥ sarvāda ||

[48] yāsāṃ smaranā api janaḥ kuliśāṅganeti
niḥklesakevalarasāṃ sukham eti bhūmīṃ ||
tatpādaṃkajarasāṃ śirasā namāmi
nirvedhabhaṭbharabandhurakandharena ||

(1) mukur or *krar Ms.
(2) Ct. amandadāyamadane cited by BR.
(3) yet tad avadhānala Ms.
(4) sa — vasth Ms. (with syllable deleted).
(5) Metre : Śārdūla-vikriṣṭīta.
(6) Vasantatilaka.
Dohakōṣṭa

py uktaṃ
puv[v]a pemma sumaranti
puṭṭi milia jaī puṇa hanti
cittekku saalabtāṃ bhava-nivvāṇa jahi vippthuḍant’assu

tam cintāmāṇi-ruṇam paṇāmaha icchāhalaṃ deī

canda sujjā ghasi ghola ghoṭṭai
pāva-puṇa-tavem tā khaṇe te [a]ṭṭaī
aīso karaṇa karaṇa vivaṛṭra

tem ajarāmara hof sartra

jem kia niccāla maṇa raṇa pavaṇa gha[49]riṇi laī etthe
† so so gā jia nājihare † vutto maī paramatthe

kulisa-saroruha joem joī

nimmala parama-mahāsuha bohiu
khaṇem ānanda-bheca tahim jānahā

lakkha-lakkhaṇa-hīṇa pariṇāṇa

ghora amdhāven candamani jima ujjo karei
parama mahāsuha ekkukhanē duriāsesa harei
āirī[ṇu] saṇa parihiṇaī ga[c]chanto nāu bandhaī bhāra
āīso jō saṅga paḍihāsaī tāīso laṅghaī pāra

visaa ramanta āa visaem lippai

ūlā harei āa pāṅt chippai

emai jō mūla saranto

visaa āa bāhāi visaam ramanto

pavaṇa dharaṇi maṇa ekku āa [50] caṇṇai †

kālāgiṇi † so helem peṇnai †

Saraha bhanaī vivaṛtra paṭṭṭahā
candasu[ḷḷ]a ēi ghola ghoṭṭahā
† āaka rukku māra karaṇu vāṟuṭṭhā ru ho hu †
† laṅkś[a][sic] purāvaū pariṇama hu jem ajarāmara ho hu †

visaa-gaenda-karem gahia māri jima paḍihā[i] ᵃ

(1) See the Appendix for notes on this and the following Apabhraṃśa verses.
PART II. 37

ni-ma gcig-gis hgrab-par hgyur | ni-ma gnis-kyi cho-ga dan |  
ni-ma gsum gyi sbyor-ba dañ | de bzhin du ni ni ma bzhil |  
i ma iha-bai sbyor or yi ni | hgrab hgyur hdi-la the tshom med |  
me tog-la sogs mchod byas nas | bsem-gtan gnas-su bdug pa dañ |  
phyag rgya lhun-cig zhugs-nas ni | rdo rje sbyor-ba yan dag brtsam |  
rdo rje ni-ma nub-pa na | sbyor-ba hdi ni yan-dag brtsam |  
ni-ma sar-bai dus-su ni | hgrab hgyur hdi-la the-thsom med |  
hdog-chags chen-pos rjes chags pas | hdog-chags chen-po rin bzhin las |  
chags chen tin hdzin gnas nas ni | phyag rgya chen por h... bgrub bya |  

(1) Tib. Kanj. Mdo. I ff. 258 sq. The first of the following extracts occurs at 409 a 8 :  

(2) Sic Ms. ‘Icatviratah (torcatuskatah).

(3) This form does not occur in literature, but I have ventured to restore it from the Tibetan.

(4) mutraya Ms. ; but see Tib.


(6) From chapter 8, K. Mdo. I. f. 379. b. 5 :  

(7) Compare the printed text (ed. Haraprasad Sastri) JASB. I (for 1898 ; p. 177 sqq. cited as “D”). From the present passage the title of the work
yena yena hi badhyante jantavo raudrakarmanā | 
sopāyena tu tenaiva mucyante bhavabandhanā || 
1'tasmād āśayamūla hi pāpapūnyavyayavasthitiḥ || 
ity uktam āgane yasman nāpattiḥ śubhacetasām ||
svādhidaivata[532]yogātānā jagadarthakṛtodyamānaḥ || 
bhūjāno viśayān yogy mucyate na ca liptye || 
yathaiva viṣatattvajñō viṣam alokya bhakṣayaṇa2 || 
kevalaṃ 3mucyate nāsau rogamuktas4 tu jāyate ||
svādhidaivatyayogena cittanirmalakāraṇāt7 || 
8rāgagnivīśasāṁmugdhā5 yoginā śubhacetasā10 ||

was first pointed out. The first stanza forms verse 6 of the poem as preserved in the Tib.: — (Tanj. Rg. XXXIII 123. a. 1):
las drag gaṅ-gi ḡro-ba-rnams | gaṅ daṅ gaṅ du heṅṅ hgyur-ba |
thabs daṅ bcas na de ẖid kyis | srīl-pai heṅṅ las ḡro-ba hgyur |
This verse is not otherwise extant in Sanskrit.
(1) śl. 15-17 in D. Tib. (119 b. 2) of 15, 16:
de phyir bsam-pa ṛtsa-ba-las | bsod-rnams sdig-pa rnam-par gnas
luṅ-las hdi ẖter guṣhs-pai phyir | sems dge-ba las ḡos-pa med |
raṅ-ẖhar sbyor-bai ḡdag ẖid-kyis | ḡro-ba don ni byed brtson-pas |
rnal ḡbyor ḡyod yul loṅ-ṣpyod kyāṅ | ḡro hgyur ḡos-par ni hgyur-ro |
In the first stanza the Ms. has vavasthiti. D. reads: āśrayaṃ² Ṛpā-
karma, neither of these variants being supported by the Tib. In the
second sloka kṛtodyata seems a blunder found in our Ms. ; and yogātā
(D) agrees better with the Tib. than yogyena which the Ms. has. On the
other hand D's reading in the next line yogān ... calṣyati is not satis-
factory nor supported by the Tib.
(2) So D : ṛyat Ms.
(3) muhyate Ms.
(4) Ṛktis Ms.
(5) śl. 29-31 in D.
(6) Ṛlavi² D.
(7) kāriṇā D ; but Tib. sems ni dri med bya bai phyir.
(8) Tib. (120 a 3):
rnal-ḥbyor ḡe-bai sems kyis ni l chags med ḡuṅ-gis ṛmoḥs-pa yis l
ḥyod can ma la ḡyod ṛpyad-pas l ḡyod-pa thar-ba ṛḥthob-pa hgyur l
dper-na ḡdag ḡid mṛkha-liṅṅ du l bṣgoms-nas ḡuṅ ḡuṅ ḡyed-pa l
bṣgrub-byaṅ ḡuṅ kyāṅ ḡed-pa byed l ḡuṅ-gis zil-gyis mi ṛṇo-no l
Read chags-me in pada 2.
(9) sanyuktā D.
(10) sūddha D ; but see Tib. ḡe-ba.
kāmitaḥ khalu kāminyaḥ kāmamokṣaphalāvahāḥ
yathā svagarūḍaṁ dhyātvā gāruḍiko viṣaṁ pibat
karoti nirviṣaṁ sādhyaṁ na viṣeṇābhībhūyate
karṇa jalaṁ jalenaiva kaṇṭakenaiva kaṇṭakaṁ
rāgenaiva mahārāgaṁ uddharanti maṁśaṁ

ekāṅgavikālam hīnāṁ garhi[55]tām a[n]tyajām api
yoṣitaṁ pūjayaṁ nityaṁ jñānavajraprabhāvaniṇāṁ
vidhijñō hi yathā kaścit kṣatrad amṛtam uddharet
nirdoṣam śītalam rāmyānena sarvavyādhibivāsanāṁ
praṇākṣiṭramahopāya[ṛ] vidhivat manthanotthitan
viśuddho dharmadhātuṣ caḥ satsukho dhūkhaṁ nāsanaṁ
daṁcaṁsukho duḥkhānāsanaṁ

vaśya-dveṣa-gatistambha-varṣaṇākarṣaṇādikāṁ

(1) *moeyva D.
(2) So D, in substantial agreement with the Tib. The Ms. has: yathāti-
māṇaṁ gaṅgaḥ kṛṣṇaṁ vināśayanam uṣṇātibhūvam below.
(3) hi viṛ D.
(4) St. 37 in D.
(5) tathārā D.
(6) This is shown by the Tib. (123. a. 5) to be really st. 106 of the Sans-
krit, though the text was lost in the hiatus of the printed text.
The version runs:

yaḥ lag cīṅ ni ṅams-pa daṅ dman dan smoṅ dana mtar skyes-kyi
brtsun mo rtag tu mchod [pa] bya | rdo rje [ye] ṅes ṅam bṣogs pas

(7) These four lines occur in a different order in the text of D. (97b,
96 a, b, 98 a). The Tib. (122. b. 6) translates them as follows, in the order
of our text:

ji Ṭtar cho ga ṅes pa ṅgas | ṅes pa med pai bāl ṅams-dga |
nad ṅamna thams cad zan byed pao | bduḥ rtsi o ma dag laś blaṅ
 śes-rab o-ma thabs chen pos | cho-ga bzhin du bṣogs-las skyes
chos-dbyinś śin-tu ṅam dag-pas | bde-ba dan pas sduṅ shal hjīg

(8) ħṛtyam D: the Tib. ṅams-dga would do for either reading.
(9) triratnamatva D; but Tib. with Ms.
(11) śuddha ..., tāl sa D.
(11) subḥāsubḥavināsanaḥ D; but see Tib.
(12) Tib. (123 a 1):

dbaṅ daṅ sdaṅ daṅ hgro-ba rabs | char ṭhag dgu-ba-la sogs-pa |
śa cḥaṅ dga bai rnal ḥyur paś | byas pai ḥyur kyaṅ mthoṅ-bar ḥyur

This corresponds to st. 99 b, 100 a in D, where however pada 1 is want-
ting. Our text is however here fully confirmed by the Tib. except per-
haps stambha to which rabs (usually 'lineage') corresponds. The meaning
of stambha is well attested, viz. the arresting of motion etc. by magi-
madya-māṁsa-ratī yogī kurvan nāpy upalipīyate ||
1rasaghrṣṭaṁ yathā tāmraṁ nirdoṣaṁ kāṇeṇaṁ bhavet ||
jñānavidas tathā samyak klesāḥ[ḥ] kalyānakaḥrakāḥ ||
2snānābhyaṅgavastrādi khānapāṇādi yatnataḥ ||
sveṣṭadaiyavatayogena cintayet pūjanāvīdhīm ||
3mantrasāṃskṛta-kāṣṭhādi deśatvatvam adhigacchati ||
kim punar jñānavān 1 kāyāḥ kāṣṭaṁ mohavicēṣtītām ||
svaravādāṃ parityajya mantravādāṃ samācāret ||
pāya mantrasva sāmārthyaṁ saukhyadevo 'pi sidhiyaṁiti ||
Mahālakṣmī-pañdair apy uktām ||
dīvajrodakābhāidyair nāśikābhhyantarodbhavaḥ ||
cians or yogis. dgu ‘bend’ must represent ākarṣaṇa ‘attraction’, a
known magic art. char-hab ‘rain’ substantiates varṣaṇa as opposed to
overpowering’ compare vaśita in Lal.-v. (ed. 13.1.) 342, g, 9.
In the second line I preserve the reading of our Ms., as it seems to
make better sense. It will be seen, however, that the Tib. agrees prac-
tically with D. which has kut'van (read kurvann) apy upalabhyate (‘is
discerned, detected (3), corresponding to mthun ‘seen’).
(1) Tib. (121 a 1):
dhul-chus reg-paits ma ni Iitltarskyon med gser du hgyur I
de bzhin yaṅ daq ye 1 s² ni I sbyaṅs pas ṣon moṅs Ḹzaṅ por byed I
D. (āt. 51) has rasaspṛṣṭaṁ which accords more nearly with the Tib.
The reference in any case is to the use of mercury for alchemy; cf. Bcp.
ad I. 10.
D. has below: jñānavṛddhās ... klesāḥ klesāḥ.
(2) sābhyanaga Ms. (contra metrum). — Tib. (123. a. 7):
khrus daṅ bsku mnö gos-la sogs I bza btuṅ-la sogs Ḹba-pha ni I
rāṅ Ḹdod lha-yi Ḹdag ni Ḹdu I bsam cho-gas mchod-bar bya I
These lines are not otherwise extant in Sanskrit; and doubtless occur
in the text Ms. between stanzas 104 and 112.
(3) = 113 b-114 a of the text. Tib. (123. b. 2):
shās-kylis sbaṅs na śiṅ la sogs I bems-po rmoṅs bcaś rab dga-ba I
lha ni Ḹdu ni hgyur-ba yin I sē daṅ Ḹdan-pal lus ci smos I
bems-po, if the same as bems-po of the Dictionaries, means ‘old’ or
‘ worn-out ’ esp. rags (Sk. kanthā : Sar. Ch. Das s. v.). It corresponds to
kāṣṭaṁ for which D. has kārya-.
(4) vāṃs Ms.
(5) = 120 b-121 a. Our Ms. has samārabhēt; we follow D. in view of
the Tib. yaṅ daq spoyo. In the second line D. has sūkṣmādevo; but
the Tib. (indistinct here; 124 a 1) seems to read bde-bai Ḹhos grub ...
(saukhyā-vastu)
pūjayet satatāṁ mantraṁ svātmānam tattvabhāvanaṁ ||
+ yāvantaḥ sthiracāla bhāvāḥ + santy atra tribhavālaye |
sarve te tattvayogena draśṭavyā vajradṛgh yathā ||
paravādinaś ca ye kecil līngabhedaṁ vyavasthitāḥ |
te 'py atra nāvamantavyā vajrasattvavikurvitāṁ ||
na cāpi vandyed devāṁ kāṣṭhapāśaṁaraṁmayāṁ |
— — — — — — [35] — — — — — —
— — — — — — saṁ bodhicittasamanvitāṁ
pūjayed devatāṁ tena deahasthas tattvabhāvanaṁ ||
parasvaharaṁ kāryaṁ paradārānisevaṁ ||
vaktayaṁ caṁrtāṁ niyāṁ sarvabuddhāṁs ca ghātayaṁ ||
Kambalambara-pādair apy uktāṁ |
paramārthavikalpena + nāraltyed + a paṇḍita[h] |
ko hi bheda vikalpasya sūbe 'py aśubhe 'pi vā |
nādārāhabhedā bheda 'sti vahner dāhakataṁ prati |
sprāyanāno dahaty eva candanajvalito 'py asau ||
Śrī-Guhyasamajē 'py āha |
daśa kuśālāṁ karmapathāṁ kurvanti jñānavarjitā | iti ||
yathoktāṁ Bhagavata Vajracchedikāyaṁ' dharmā e(56)va |
prahātavyāḥ prāg [e]vādharmaṁ iti ||
Nūtanānāṅgavajra-pādaiḥ Prajñopāyaviniścayaśiddhāva |
[uktāṁ ]
nā' śūnyabhāvanāṁ kuryān nāpi cāsūnyabhāvanāṁ |
nā śūnyāṁ samtyajyed yogā na cāsūnyām parityajet ||
asūnyasaśūnyayor grāhe jāyate 'nulpakalpanā2 |
parityage ca samkalpa[8] tasmād e[t]a(d) dvayaṁ tyajet ||
'ubhayāgraḥaparītyāga-viniṁruṅkto gatāspadāḥ |

(1) § 6 fin : quoted also in Abhidh. K. (M. Müller, ad loc.).
(2) Tanjur. Rgyud XLVI. ff. 31-39 in 5 chapters. The present extract 
occurs in Ch. IV, at 35. b. 2 sqq.
(3) rtog-pa rab rgyas.
(4) The line has the not uncommon anapaestic hypermetron. The Tibe-
tan of this and the next ēloka runs thus (35. b. 4):
hdzin-pa gnis-ka yoās btaṅ na | chags bral rnam-par grol-bai gnas |
' aham ity [e]sa saṃkālpas tasmād etad dvayam tyajet ||
nirvikāro nirāsaṅgo niśkāṅko gate-kalmaṣa[b] ||
attyantabhāvanā[ν] mukto vyomavad bhāvayed budhaḥ ||
gomayādhārayogena sūtaṃ samādharyate yathā ||
cittasantaṃ tathādhārayam upāyādharāyogatāḥ ||
[57]na² cāpi sattvavaimukhyam kartavyam karunāvatā ||
sattvo nāmāsti nastiiti na caivaṃ parikalpayet² ||
na¹ cātra bhāvakaḥ kaścin nāpi kāci[d] vibhāvanā ||
bhāvantyaṃ na caivaṃ socyate tattvabhāvanā ||
yathābhūtārtHASamṣvettā jagaduddharāṇāsaṣayaḥ ||
samyagdṛṣṭipraṇīttātmā dṛṣṭahcito nirvāṣrayaḥ ||
dharmadātusamuddhātā na kecit paripanthināḥ⁶ ||
prabhuṣṇijita yathākāmaṃ nirviṣaṅkena cetasa ||
anantajñānasamprāptā vandyā naiva tathāgatāḥ ||
satataṃ bhāvanāyukto niṣīktādiṣu kā kathā ||
sarvaḥvauvasvabhāvo 'yaṃ bodhicittasvarānapaṭaḥ ||
sa eva Bhagavān vaiṛy tasmād atmā[58]ya devata ||
nudrāliṅgasamyoṣ[x]a[d] vajrāvesapraṇvartanat ||
sakṣārāḥdharā-pāṇāca ca tat kaṇṭhadḥvanidūpanāt ||
de dad hbrel bdag ces pa yaḥ | kun rtog do phyir de giris span |
chags-pa med ciṅ hgyur ba med | sdiṅ pa daṅ bral mñoṅ zhen med |
tha ma the mai rtog las grol | mkhas-pas nam-mkhaṅ lta-bur bsgom |
The Ms. has ebhavanā muktā. (1) This sloka omitted in Tib. 35. b. 5. Sūtām for sūtakam ' mercury ' ?
(2) Sems can la rgyab-kyis phyogs-par mi bya. (2)
(3) Two stanzas, preserved in Tib., are here passed over.
(4) Tib. (35 b. 6). The next stanza I have not found.
(5) Quoted from Ch. V; Tib. f. 37 b. 5. The Tib. adds a stanza between
this verse and the next.
(6) mi mthun phyogs ni gaṅ yaḥ med.
(7) varji Ms.; but Tib. rdo-rje-can.
(8) Tibetan (38. a. 3) subjoined. It will be noted that the correspondence
in the second stanza is not close. Should we read sānandasāmbhōgāt?
phyag-rgya sbyor-bas kun-tu hkhuyud | rdo-rje beug ste bskyod-pa daṅ |
ma-mchui sbran mchog btuṅ bya zin | de-yi mgrin-pai sgra gsal-ba |
blaṅ zhin dul-bas loṅs spyad-na | bles-pa rgya-ba rgya chen gyis |
rdi-rje sens dpah hdon pai rgyal | ryan-por mi thags hgrub-par hgyur |
(9) So the Ms. with a deleted correction saṃśkārā. The Tib. implies
sa-kṣandra (i) ' honied under-lip'.

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vipulānandasanyogāt tad anuṃ sphoṭanā[ṃ] dhruvam | 
na cirān manmatho rājā vajrasattva[h] prasidhyatī ||
tathā tathā pravarte[ta] yathā na kṣubhyate manah | 
saṃkṣubdhe citaratne tu siddhir naiva kadācana ||
tasmāt siddhiṃ parām icchan sādhako vigatāgraḥaḥ ||
2cittānukulavoyena sādhayet paramām padam ||
3āmṛṣyeta hi dhīmān pratkiṃ - vimalān prajñaya sarvabhā -
vān
kṣaptaṃ trailokyadūḥkhaṃ pratidina-sumahad-viryaṣam-
[naḥanaddhaḥ] ||
dhyāyan śrī Vajrasattvāṃ sakalagunandhim sarvabhā[ṃ]-
[vasvabhāvam]
cittāṃ cāropyā bodhau viṣayasukharatalḥ sidhyathaiva
[ḍhammi] ||
lābhalaḥbhe ca yeṣāṃ ayaśasi yaśasi sphāri duḥkhe sukhe ca

(1) aru sphoṭānā Ms. The reading of the Tib. must have differed.
(2) Tib. sems daṅ rjes mtun sbyor-ba yis | dūl-chu bzuḥ-bar bṣgrub ji
bzhin. The latter words imply a reading pāramāṃ ‘mercury’
(3) Metre : St’agdhara.— Tib.(38.a.6):
   blo-daṅ-ladan-pas šes rabs gis ni chos-rnams kun |
   [mchog gi go hphaṅ sgrub par bya | ]
   raṅ-bzhin-gis ni dri-ma med par rnam hbyed-d[o] |
   hjig-ṛten gsum-gyi sduṅ-bsnal zad-par bya-bal phyir |
   hīn-ṛt son hgrus go cha chen po bgo sas su |
Ms. ‘ṣyettha. The lacuna, marked in Ms., may be filled by reading
prakṛtiṣu though the Tib gis does not suggest a locative.
I have ventured to postulate the form kṣaptaṃ on the analogy of
jñapttaṃ from the Tib., which implies some form of kṣa and apparently a
causal. The Ms. has kṣepṭam ... and pratidina-mva [a secunda manu] had-viṣya. The short line in the Tib. which I have included in brackets seems
to be out of place here, and to represent the last pada of the preceding
verse (śloka).
(4) Tib. (38. b. 3):
   [ga]ṃ-rnams rṇed-daṅ ma-rṇed grags daṅ ma-grags-daṅ |
   bde-la dpa ni sduṅ-bsnal rab-tu rgyas-pa daṅ |
   bstod daṅ smad pai dri ma rab-tu ma-lus-pa |
   zad pa raṅ gi sens ni mṇamb-pa nīd-tu bya |
nindayāṁ samṛṣtāv ca kṣatasakalamālam tulyam eva svam
[cetāh ]
tyaktāṁ sarvair vikalpair jagati sakarunām carcayā naiva
[saktam]
yuktām teṣāṁ karastham Sugatapadaṁ iti prakṛtvān
[Vajrasattva iti]

Padmavajra-pādīya-Guhyasiddhāv Abhisambodhinirdeśa
atha ca kathyate samyak praṇopāyaviabhāvanā |
snaranam cittavajrasya sārāt sārataram param |
tathā Guṇavratanirdeśa

bhage līṅgāṁ pratiśṭhāpya bodhicittām na cottoṣjet |
ḵṣobhayītvā ta[60]m ānandaṁ cittam āpūrya bhāvayet

(Lacuna equivalent to one sloka indicated in Ms.).
tathā |

tenaiva sukharūpeṇa samyuktam paramāṁ śivāṁ

chage-pa med daṅ hgro-la shiṅ ni lṛtse ba yi |
rnam-par rtog-pa thams cad las grol spyod pa daṅ |
ldan-pa de yī phyag-na Bde-gsags go hphaṅ ni |
gnas-pa yin zhes rdol-rje sans-dpa rab-tu gsuṅs |

The form sphāri (from sphārin) is new; its equivalent is rgyas-pa 'increasing'. Jagati (Tib. hgro-la) is the obvious correction of jagatati in the Ms. In the same line the Ms. has śaktam and the Tib. suggests a further correction to vāṃcheyā.

(1) Tanjur. Rgy. XLVI. 10. b. 5. The present quotation forms Chapter III Stanza 1. The Tib. is :
denas gsaṅ-ba bṣad-par bya | ses rab thabs ni rnam sgom pas |
thugs ni rdo-rje dran pa śid | gsaṅ-ba las kyang gsaṅ-ba mchog |

In the first line the Tib. read either sāraḥ (for samyak) as in the next line or some form of guhya-, as in the title of the book. For sāratara cf. Divy 384. 28.

(2) Ch. VIII of the same work, T. Rgy. XLVI. 28. a. 4. The first two words appear in their Sanskrit forms.

(3) Tib. : der bskyed-pa yi dga-ba yis |
sems ni bkaḥ-bas bsgom-par bya |

(4) The corresponding Tib. stanza is :
ji-srid rnal byor byaḥ-cub-sems | gtad-par byaḥ-ba ma yin pa |
de-srid kun dga laś byuḥ bde (f) | ci yaṅ rgyun mi hc̣had par hṭhob |

(byaḥ-cub mchog).
bhāvayen nityam ātmānam sidhyate nātra saṃśayah ॥
bhāvitaḥ ca yathāśakti bhaktyā sadbhāvamśiśrayā ॥
tathāpy adyāpi naikatvam na prayāsi kim arthatah ॥

Indrabhūti-pāḍīya-Jīna-siddhān4 Prathamatattvanirdeṣe
coktam ॥
apratistham yathākāsām vyāpilakṣanavargitam ॥
idam tat paramām tattvaṁ vajrāṇānam anuttaram ॥

Dombi-pāḍīya-Sahajasiddhān3 uktam ॥
pūrvaṁ yadva ॥ dvaiśdhīyaṁ [61] bodhicittam kṛtam ji-
[naiḥ ॥
tadvad atrāpi draśṭavyam prajñāvajra-samāgamam ॥

Dohakośe Śri-Kānha-pāḍaiṛ apya uktam ॥

5bohicia-raa-bhūśia akkhohem sitṭhāu ॥
pokkharabita sahāva ni-a-dehē ditṭhāu ॥
bahi nikkalio kalio suṇṇāsa paīṭhho ॥
sunṣūnṣhunṣa-benpi-majjhern taḥi ekku ua ditṭhho ॥
aḥo [na] gamaī na uheṃ jāi ॥
benpi-rahia ḍhu nīcceta ṭhai ॥
Kānha bhaṇai mana kaha vi na phatṭai ॥
nīccala pavāṇa gharīṇi gharē vaṭṭai ॥
jo samvei mana raṇa aha[ha] sahaja pharanta ॥
sa pariṇāśi dharmagat aṇḍa vi kim uṇa kahanta ॥
tihuṇa saala vībhāria puṇa saṃhāria tena ॥
sahajem nīccala jena kia samarasa ni-maṇḍa-raa ॥

(1) I have not found this stanza in the Tib.
(2) Tanj. Rg. XLVI. 36-63; divided into 20 chapters, none of which seem to bear a title equivalent to prathama-tattvaṁ.
(3) Tanjur. Rg. XLVI. 11 b- 73 b. The present extract is from Ch. I
(22. a. 3):
sha-ma bzhin du byaḥ-cub-sems | rnam-pa gūs su ngyāl-bas gsuñs |
sa bzhin ddo-rje mān bsho ba | de bzhin de-la sbya-bar bya |
(4) A short syllable is wanting. Read yadvat tu or *vac ca.
(5) See the Appendix as to these Apabhṛṃṣa verses.

LE MUSEON.
It will be noted that the above lines represent verse. In line 2 the Ms. has अनंदात्मयो. My conjecture is founded on the Tib. སྐེལ, taking into account the similarity of bh and t in a Bengali archetype. In the latter pada the Ms. has "same pya hahasīr. I can make nothing of the syllables pya hahā; to correct it 'pya atha would spoil the metre. It will be observed that śīn-tu mthsar 'very beautiful' probably implies a reading different from svādūb. A Tib. equivalent of the previous couplet is apparently not forthcoming.
1 athāvā kim anenaṁādiṁsanaṁ 2 samuhaṁśvahita-bāla-ṃstu-
[t]pāditena | cittaṁ eva yadi vastu ṛūpi na bhavatī kutas
tarhi bāhyārtho 1 atha cittaṁ eva vastu ṛūpi bhavatī |
tathāpi τac cittaṁ eva tad iti sarvathā bāhyārthotpattir
eva nāsti cittaṁ evedaṁ kalpanāśaṁyam 1 utpaṭṭivināśa-
śaritam adhavam iha śuddhasvabhāha[64]vaṁ jñānākāraṁ
paripūṣhurāṁ kṛṣṭanam | etenaitad avagatam bhavatī | sa-
bhāva-śuddhā bodhicitād ye khalu te sahaḷaviniṁmitāṅga-
vikṣepās te sarva eva mudrākāraḥ | ye 'pi vāyugvikṣepās te
'tpi mantraprakāraḥ | yad api ca sahaḷasaḥajonmilana-
vipandanaṁ 3 anavaratam asthitam asaṃskṛtam [ap]arimi-
ta-nānāprakāraṁ asambhāvaceṣṭāyaṁ-sūrgāra-vīra-bīhatsa-
raudra-hāsya-bhayānaka-kāruṇyāḥ bhūtaṁsaṁtaṇāṁ rā-
gadvesahomadadāmatsaryṣayādikān api yat kineid utpa-
dyate tat sarvaṁ śuddhasvabhāvaṁ jñānākāraṁ pratipha-
lati 1 'śakālam trayadhāvākām cittaṁ ida[65]m iti || "asmāt
pūrvaṅkṛtabahukṛtyopayayetau vartyet[a] saṃsāre 'śmin
1 prabhavatāi sada 'nantasyattvāṅkṛtyaṁ 5 ||

1 The Tib. continues, in prose (69. b. 4):
yāḥ thog ma med-pai bag-chags-kyi thsogs-kyi zil-gyis mnan pai byis
pa rnam sbyed-par byed-pa ci zhig bya ste | gal te sems nīd dhos po
raṅ-bzhin du ma gyur na | de ltar na ni gaṅ phyi-rol gyi don śes | ji ste
sems nīd dhos-po bdag nīd du gyur ra | de ltar yaḥ hdi-dag hdi sems nīd
yin-pa rnam-pa thams-cad-du phyi-rol-gyi don skye-ba yoḥ-va ma yin
te | hdi ltar ma-lus-pa hdi-dag bṛtags pas stōh pai sems nīd de skye-ba
dāḥ | hṛgag-pa dāḥ bral zhīḥ raṅ bzhin dag-pa ghīs-[s]ju med-pa ye-ses-kyi
rnam-par yoḥ-su gsal-ba yin-no | de dag-gis hdi skal-du bstan par
hgyur te | raṅ-bzhin-gyis dag-pa byaḥ-chub-kyi sems gaṅ yaḥ lhan-cig
skyes-sīṅ rnam-par sprul-pai yaṅ-lag bs[k]yod-pa ji sṛṇa pa de-dag phyag-
rgya rab tu dbye-bar hgyur la | gaṅ yaḥ dag-gi brjod-pai ji sṛṇa pa de
sṛṇa sṛṇa-sāṅa rnam-pa o ||

2 anenādhisvaśe Ms.; but see Tib.
3 lhan-cig-skyes-pa las byuḥ bai rgyun.
4 ... 4 Tib. (70 a. 3) : khams gsum na thsogs hdi-dag thams-cad sems-
kyi raṅ bzhin du gnas-pa'o

5 This clause is not reproduced in the Tib. and may accordingly
be attributed to the compiler. I am by no means sure as to its form or
meaning. The Ms. has bahu kṛye and vartiyese-re corrected to vṛtye
sa (0) t (1 n) saṃsāre. Cf. kṛtye below, 66 init.
tathā ca śrūyatām |
kvacit kārunyātām kvacid api mahārākṣasasamaḥ
kvacin mauna[ṇ] dhatte kvacid api ca maukharyamasa-

8 kvacit trṣṇāloḥā kvacid api ca cintāmanisamaḥ
kvacin nidrāsuṭṭhad kvacid api ca jāgārti nibḥrtām 1 ity
ādi vistaraḥ 2 ||

4 itttthinām sa[v]chanda[ṃ] sahaįagatikam kalparahitam
nirālambaṃ viśvam sthitam iti matam yasya kṛttāḥ ||

karastham tasyaitat sugatapadavīptptamahīma
mahārāmbhāpremaṃprasāta-paramāṃ satsukhāpadāṃ 1 iti ||

5 pratihatasakalavikalpā buddhir yasyaḥ satsukha valati |
sa hi kṛttakṛtyo dhīmān anye ye dvipadapāsasas te 1 iti ||

tathā Dārika-pādair uktaṃ |

bhava eva * * bodhicitvasavabhāvena cittam vijñāyate
ubhayoh * * samarastikṛtvā cintyācintyāvivarjitaḥ * *
mahāgopyanilayaḥ syād yogī yogāsya mahāgopyasya ||

(1) Metre : Śikharīṇī.
(2) la lar ni mu-cor sma-bar-ro.
(3) The Tib. shows that the 'vistaraḥ' means three or four more stan-
zas of lines each beginning 'kvacit'.
(4) Metre : Śikharīṇī. Tib. (70 b. 5) : de ltar gaṅ zhig lhan-cig skyes-pa
rmam-rtog daṅ brał dmigs med-par | sna thsogs hdi-dag raṅ dgaś spyod-
dgo lha mkan-pa ni | de yl lag-na bde-gṣes go hphaṅ bdag chen
rtsom-pa cher lan-pa | rab dgaś gzhon don-la dga meho-gi bde-ba dam-
pa legs-par gnas |
(5) Metre : Aṛyā.
(6) In the volume of Tanj. Rgyud (46), in which so many of the texts
drawn on by our compiler are contained, I discovered a work of Dārika
containing a passage closely related to the present extract, and probably
representing the actual text before us in its original form. The work is a
short treatise called Mahāgugyatattva-upadeśa (Tanj. Rg. 64b-65 b), and
Dārika is stated at both the beginning and end of it to have 'come from'
(vinirgata, byuṅ-ba) 0-ti-ya-na or U-rgyan (Udyāna). At the end of this
work occur the two following stanzas:

hkhor bar med-paṅ dnos-po paṅ | byaṅ-chub-sems-kyi raṅ-bzhin bḥogom |
gāl-gai raṅ-bzhin dbzer med-paṅ | sems-kyi raṅ-bzhin ēs-nas ni ||
tathā Keraitī-padaīr api |
tattvam prakāśate sudhāṃ prakāśat pramaṇam padaṃ |
tasmāl lakṣaṇayed dhīmān niścalam sūkṣmamānasam |
yāvan nābhāsatām eti tāvad abhyāsām ānayet |
prabhāsvara-pade prāpte svecchākānānus tu jāyate ||
tathā Viśāvade[67]jra-padaīr āpy uktām |
saṃkṣepato bodhicitttattam niṣpādayitvāyam purvam |
ahaṃ mātāpitṛsāmayogāj jātah tad bijaṃ tatraivāhām |
nispannaḥ tasmāt siddho haṃ kevalāṃ smartavyām ||
tathātraiva Sarvadevasamāgama-tante[r[e] nidāṣitam ||
yas tu sarvāṃ kāryāṃ praṇāyā viniyojāyen ||
sā 'pi sūnapade yojā tapo hy etan mahātmanāṃ ||
tathā 'nyatra ||
mano niyamayitvā tu lakṣitavyam alakṣaṇam ||
anena lakṣako yogi bhava[t] tattva parāyanaḥ ||
pratidinam adavyam asamaṃ yo 'niṣam anusevate tattvä-

vajrapanam amalam asau kāyacchāyamāyam labhate ||

sems-kyi ngyu-ba kun spaṅs te | māṃ-pai rom-la gsas-par bya |
gsāṅ-ba chen-po gsas med-pa | rnal-hbyor-ba yi gsāṅ chen sbyor ||

I have added marks of omission after bhava eva, because though bhava is represented by duṅ po there is nothing to represent llaṅ-bar med pai ('uninterrupted'). The Tib. appears to assert the identity of this bhava with the nature of bodhicitta. The Ms. had mgmarasi; I have conjectured samarasikr on the analogy of samarasikarana and on the authority of the Tib., st. 2 line 2. In the concluding words of the Sanskrit there is an evident correspondence of words, but not of construction; as the last two lines of Tib. seem to imply something like the following:

(yogāḥ) mahāgopyānilayaḥ syād | mahāgopyasya yogināḥ ||

(1) Ms. contra metrum : tatprā. (2) Apparently a denominative coined metri gratā; lakṣaṇeya, Mhv. I 183 may be a similar formation.

(3) Compare the title of the third bhūmi, Prabhākari; cf. Pāñcak. IV. 14.

(4) Compare note to f. 70 below.

(5) The metre appears to be Āryā, but in the first line a short syllable, such as tu, is wanting.
Samaṇaḥ tu Bhagavān āha
kāya-vā[68]cittavajrāṇāṁ samayo 'yaṁ mahādbhutaḥ
śāvatāḥ sarvabuddhānāṁ samrakṣyo vajradhāribhiḥ ||
yāś cemaṁ saṃayaṁ rakṣed vajrasattvamahādyutiṁ ||
5 kāyavāk-citta-rāgātmā buddho bhavati tatāsāpad iti ||

anyatra ||
vajrasya sambodhanam ekam uktam -
vajrānane prāṇagataṁ dvitīyaṁ |
śrī-bodhicittākṣaraṇaṁ trītyaṁ
dhetuḥ
eetat dhi kalyāṇamahāvratam ca ||
yāṁ rakṣate bhikṣur anantahetor
yaṁ kāmuko 'nveṣayate sukhārtham |
yāṁ bhavatir apratītyaṁ tayostu madhye 'dvayayogaratnam
gṛñāṇī yaḥ so 'ksyatam praviṣṭaḥ ||

stṛsaṅgahīnaṁ na hi mokṣasaukhyaṁ
stṛsaṅgahīnaṁ na bhavagni-duḥkham |
tasmāt subuddhyā suvicāracittā
gṛ[69]ḥantu siṣyāḥ pratibhāti yac ca ||
kāṣṭhād dhavis toyaṁ aprindukāntād
dadno gṛtāṁ lohakulaṁ sīlābhyaḥ |
strīyonisaṅgād avināṣtasaukhyaṁ
gṛñāntu yogyās tad upāyayogātī ||
ayantritaṁ dhyānavaśāt kadācit
śrī-bodhicittam patate 'bjamadhye |

jñātvā tu mudrāṁ suvisuddhaecittāṁ
grāhyāṁ svavaktreṇa tadi 'bjamadhye ||
asuddhamudrabjagatam hi cittaṁ
grāhyacchale † nāmikāya6 † vināste |

(1) Compare Pañcar. I. 2, 5.
(2) 'dama Ms.
(3) kṛtiyaṁ Ms.
(4) citvā Ms.
(5) grāhyamcchalenāmikāya Ms. Read perhaps nāyikāya.
āśvādana[ṛ]thanḥ hy anṛtaṃ viśuddham
śrī-mantrimārtṛyuvināśanaṃ yad || iti
tathā ||
na rāgena rajyate cittam na virāgena virajyate2 |
rāgārāga[m] samam kṛtvā mudrāsiddhis tu jayate || 5
cittam prajñāsvarūpena[69*] tathāivopāyarpakam |
prajñopāyasvarūpena samvittih = prajjyate || iti
śrī-Kudāli-pādāir Advayasiddhāv uktaṃ |
sarvasamvittibhedena advayadvayakalpanā |
prajñopāyamahāgubhyam samarasādhyam ucyate ||
dośanāṃ ca guṇānāṃ ca cittam ākāram ucyate ||
tanṣ-nidhyaptiḥ param jñānaṃ nistaraṅgasvabhāvataḥ |
pātāla-udgīkā khaḍga-yakṣīṇī padukāghaṭaṃ |
rājājanaṃ ca divyaṃ ca svayam śidhyati nānyathā |
deṣāṇāpdayogena Buddhō[']dvaya .6 kalpitaḥ |
1paramārthācintyarūpena na Buddhō nāpi cādvayaḥ |
vāsanākṣayaḥ kartavyo yatnaṇāpi vipaścitā |
anyathā na ca suddha[70]tvam kalpāsāmkhyeyakoṭibhiḥ || .
nihsvabhāvasvarūpena prajñābhogas8 tu samsthitaḥ |
upāyo bhāvajanaṃko Bhadrā-pādena deśitaḥ || 20
†9 candra śūrya parāgeṣu prajñāvajratrayogataḥ |
viline † advaye jñāne buddhatvam iha-janmani ||
†10 paramāsacoviṇā † pāda Indrabhūtiḥ[ḥ] † sa-Lakṣmībhīḥ |

(1) ośvā Ms.
(2) As each -na spoils the metre, I have supposed the line to have been adapted by the compiler.
(3) The Advaya-siddhi-sādhana of T. Rgy. 45. 63-4 is a different work.
(4) oṃdvḥ Ms.
(5) vyāptiḥ Ms.
(6) Lacuna marked in Ms. Read oyaṣca ?
(7) Anapaestic hypermetron.
(8) jāo Ms.
(9) This stanza is probably corrupt; we may perhaps read sūryau... vili-
nāv. parāga is given by BR as meaning 'eclipse' but without 'Belegstelle'.
(10) This line, clearly corrupt, doubtless contains a reference to the sorceress Lakṣmīnīkāra, sister of Indrābhūti (Tāran. p. 325); also, as Prof. Poussin suggests, to Paramāśva (ibid. p. 108).
Vilāsavajra1 † guḍarī † Padmācārīyo mahākṛpaḥ ॥
Dharmapādasya kramato Bhadrapādāḥ samāgataḥ ॥
ekābhīprāya eteṣaṃ advayaṇāna uttāme ॥
trayodaśī ca vikhyāṭā bhūmīr Vajradhari śubhā ॥
5 trikoṇākārasambhūtā Dharmodaya5 iti smṛtā ॥
candrākavārisampārṇā praṇārūpā maho[j]valā ॥
saukhyaṁ sarvaṁ ma[7]hasaukhyād buddhatvāvāptika- ॥
yogo 'yam Bhadrapādena kathitaṁ mama līlayā ॥
10 samādhīr amṛtam nāma satyaṁ satyaṁ na cānyathā ॥ iti
Ghanāṭāpādiya-Paścakrama3 'py uktam ॥ idānīṁ4 mani- ॥
pūraka5 kramo abhidhyate ॥ samaya-6 mudrā- mahāyoga- ॥
vidhāṇena vajrasyāgre7 maṇau bodhicitte gate yādṛṣaṁ ॥
sukham ॥ utpadyate gurūpadēṣatas tat samyak samupala- ॥
ksya sthirākṛtya tanmayatam upanītaṁ ॥ vajradhartvam ॥
ivaiva janmāni sāmjaṇayati10 niyatam evāvicāreṇeti ॥
dvitiyakramo11 'py ॥ karaḥkṛtya-12 mudrā-dvāreṇa pūrvavadv ॥
upalaksya sthirātām gataṁ ॥ bodhicitte gataṁ sāsvarūpaṁ ॥

(1) Vilāsavajra wrote a commentary on Nāmasaṃgiti, extant at Cambridge (Add. 1708). He appears to have lived at Ratnadvipa (Cat. p. 204).
(2) This name does not correspond with the known enumerations of the bhūmīs; cf. Dh-saṃgr. p. 49.
(3) A short tract, preserved under the title Paścakramopadesa in RAS. Hodgson Ms. 35 (Cat. p. 28.). The present extract occurs in the Ms. (" H ") at 46. b. 7. Our Ms is called ‘ A ’.
(4) "nīrā A.
(5) mani-pūraka in a mystic sense (nābhi-cakra) in Haṁsa-up § 3.
(6) See ' Gestes de l'officier (A. Mus. Guimet ; Bibl. Et. VIII)p. 117, 103.
(7) vajrāgre H.
(8) sukhaṁ sahjayate tat sukhaṁ sāmyag upalā H.
(9) upagamyā.
(10) jāyate A.
(11) me A.
(12) karma-mudrā prakāreṇopalabhya H.
(13) ūnītam H.
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"priyā-saṅgāt pūrvaṃ yad adhigatam ātyantikasukham tad evedāntāṃ cet kim anu varamudrādhihamanaṃ | ihāste samvid2 bāhya-sukhaviśayād anyad aparāṃ tataḥ ko 'py eṣo 'nyāḥ sahajasukha-sambhūḥ prabhavati3 ||

4 'adhīṣṭhāne dhanye janita-vara5-karmāny api sure prabhāvaḥ ko 'py esa dhvanayati tad antar vinihitam | prabhāvasyabhāvāt paśusudsāyogesvaranarāḥ suro 'py antāḥśūnyo mṛdugurusilākalpitavapuḥ6 ||

tasūṇyatayā satatālīghitamūrtiḥ | sa eva ghanasāramudraṇaśvīdhau viyāṇaḥ | bodhīdītāyatana-vasaye kathāṃ | guror ajñaya [4 b] savacanāvacanalakṣasayā | phalam āha | svanandisavayavāṇagūrṇitamanāḥ | sa hi śanandāḥ | sahaṇaṃ dhālukalakṣasaṅgaḥ | sa evāsavo madyaṃ | tasya panaṃ | nirbharasvādānaṃ | tena gṛhitamanānāḥ sarvākalipagatamanāḥ | nabhyeti | punar nādhigacchati | moham | cytikṣapalakṣasaṅgaṃ sudhiḥ sarvākalipagamād anāvaranābbuddhiḥ || 3 ||

(1) St. 11. Metro : Śīkharīpi. (2) vidvān sausvā A. (3) Comm. : idānīṃ bāhya- dvindriyasamāpattisukhād anāvaranamahā- sukhasyātiśayam āḥa | priyāsaṅgāt ity ādi priyāsaṅgāt karmasam- kalpalakṣaṇat pūrvaṃ taisaṃbhogāsvasthāyāṃ | yad adhīṣṭhānam yad anugatam | ātyantikasukham 9 b] anyalaukikakalpēkṣayā tad eva bāhya-sukham idānīṃ cēt ādhīṣṭhānanāvasthāyāṃ api tādā kim anu | kim iti bāhyāmadraśaukhanubhavanāṃ vihāraṃ | varamudrādhihamanaṃ sarvākaraṇopetōṣūnyatānusaraṇāṃ yogīsvāraṇāṃ | iha sarvākaraṇopetaṇayatāyāṃ utpāditamahāsukhād adhīṣṭhānena savīcāda vā samvīda vā samyagajñānāṃ | āste sambhavati bāhyasukhaviśayād anyad aparāṃ tato dhikam bāhyasukhiḥ ko 'py eṣo 'nyāḥ sahajasukha- sambhūḥ prabhāvati anāvaranamahāsukhasayambhujñānalakṣasaṅgaḥ prakāreṣa pravartate || 11 ||


A mystical meaning of svādhīṣṭhānā is given by Deussen Sechzig Up.
PART II.

[74] ānandadvayamadhyajakṣaṇaṁ ati-kṣudrāṁ na sam-
[laṅkṣyate
tatkāle katham ākarotu manasā vajrābhajyogāt padam |
tasmād āksarasaukhyam eva sujanair āśṛtyate yatnataḥ
sthitā tatra ciraṁ samāhitajano gṛhṇāti tattvam punah
dīvidhā tattvajñānām savacanam āvācyam kim api ca
kramāt atiṅgād ekam yad aparam ito na kramati = |
dvāyor ekatve yaḥ satatam avirodhaḥ prabhavati
svataḥ siddhaḥ so 'yam bhiduradhara-mārgottara-guruḥ
p. 675, occurring in the same passage of the Hamsa-up., cited above f. 71.
cf. Pāñcarā. Ch. IV.
(1) api A.
(2) eti comm.
(3) idāṁ ca bāhyaprajnopāyāt sahaṣajñānādyaudāurlabhyaṁ āha ānandadvaya āty ādi ānandadvayamadhyajakṣaṇaṁ sahaṣajā vyā-
khyātam eva tat ksaṇam atiṅkṣudrām atyaṅpukulavasthānāt ayaṁ
sampradāyakair na sampalṅkṣyate na samyag nīcīyaṁ | tat-kāle ati-
kṣudre kathām ākaroṁ manasā katham ākalyayati cetasā vajrābhajyogāt
dvindriyasamāpattitaṁ | padaṁ mahāmudrāsthānāṁ tasmā tāḍāṅga-
yogena āksarasaukhyam eva bodhicittanīsyandataṁ | [8 b] sujanair
yogīvaraiḥ āśṛtyate yatnataḥ yatnātisāyataḥ sthitā avasthīto bhū-
tvā tatra nīyandāvasthāyāṁ ciraṁ ciraṅkārlaṁ samāhitajano labhāsama-
ādhānaṁ gṛhṇati pratipadyate tattvam punas tu yo bhavati ar-
thaḥ || 9 ||
(4) St. 22.
(5) ācanavācyāṁ A.
(6) idam A.
(7) abhiyogāt, comm.
(8) Comm. : idāṁ ca tattvajñānānaprabhedaṁ āha dīvidhety ādi dīvidhā
dvīpaprākaraṁ tattvajñānāṁ tattvāvavodhaṁ saucaṇaṁ ātmanāya
kārmāṅkīlayaṅvagataṁ āvācyam ca śriguroraḥ avacānēd eva prabhā-
vātisāyāt tasmā nīṣpannaṁ kim api cāśucūravyaṇakaṁ taca dvitiyam
puruṣavīśeṣātisāyāt kramāt atiṅgād ekam atiṅkṣudrāṁ yathāyogena
sambandhaṇiyaṁ na yathāsamanbhayaṁ ekam dvitiyam śriguroraḥ aṅgat
sāmītāṅt saccīṣyasaṁśtanam yati yad āparam praṭhamaṁ [11] itāh kalayāmi-
trāt na tadaiva śiṣyasaṁśtanam yati yad upadiśtaṁ ca śruticintābhāva-
naḥalat | kadācin tataḥ śiṣyaḥ phalam āśadhaṁ [16 a] dvāyor ekatve yaḥ
anayor ekatve svādhīṣṭhānaṅnātīṅ notpādāt yam arthaṁ śiṣyasaṁśtanē
ejanayati tam evārtham svavacānakramad api nīpādayati satatam nir-
antarām abhiyogad yad yogīṣyāyāt prabhavati pракṛṣeṇa nīpād-
aryati [sv]atataḥ siddhaḥ svayam eva nīpaṁnaṁ so 'yam se evāyaṃ
tathā Yamāntaka-tantre

dhajavivrthām tato drṣṭvā kṣīram tatra prasādhayet
kṣitrābhyaśayogena mahāmustrāpi sidhyati

tathā Sarahapādaiḥ Prabaudhe 'py uktam

jai visasaṁhi na nallanti tām buddha[75] tām urukvev
seū-rahia naũ aṅkuraḥ taru-sampatti na jevā

āho gāḍhā loko paraśīrī iyaṃ vibhramā-vidhau
bhavād anyo mokṣaḥ prthag iti tam esaṁ mṛgayate
ahum[?] ce[d] drṣṭaḥ sad asadaśadagrahātamasām

idamśattām ca trījakad itī bhedaḥ katham ayaṃ

ṣyad yac eḻṇoti paśyati jighrata aśnāti vetti sa[m]sṛṣati
gambhīrodaratayā tāvehi Sāmatabhadrābhaṃ
etā eva hi tā avehī vanitāḥ śrī-Vajra-nārt-gaṇaṁ
etā eva hi tām avehī puruṣāṁ Chṛ-Maṇḍaleyān api

etām eva hi tām avehī mahattīḥ śrī-Vajrīnāḥ svām tanūm
evaṃ te prakṛtiprabhaśvaram idam siddhān jagannaṭaṃ

[kam]

7āste[76]ti śīṣya iti duḥkhhasukhaṃ tatheti
janmeti nāsa iti karta phalaṃ tatheti

kim vistaraṇa bhuvanatrayam eva[va] tasya

Ilāyitaṃ Bhagavataḥ Suratēsvarasya

tathā coktaṃ Devendraparipṛchchǎ-tantre

bhidura-dharmāṅgottaranāgurub mahāvajramāṅgiśayona śrīguru-
sabdābhidheyāḥ 22]

Bhidura has hitherto been found in Lexx. only, with the meaning of
vajra.

(1) Sean bhiisa t On Mahāmudrā see Pañcakr. VI. 28, id. tipṭ. ad 50 b.
and Sar. Dās p. 831 quoted below.

(2) On this verse see the Appendix.

(3) Metre : Śikharinī

(4) oṣṭā ? with idantā cf. Sarvad. 14. 8 and comm. on Guhyāv. 11. supra.

(5) Metre : Āryā.

(6) oṁ Mr. Ms.

(7) Metre : Vasantatilaka.

(8) The present passage (St. 1-4) is also quoted in Maitreyanātha's comm.
on the Caturmudrānava ..., nirdesa of which I discovered a fragment;
e-kāras tu bhaven mātā va-kāras tu pitā śmrtaḥ |
bindus tatra bhaved yogah sa yogah paramākṣaraḥ
dvipasāya kamale vajraṁ bodhicittam ca notsṛjeto

 bindsu śānāhataṁ tatvaṁ taj-jātāṇyā akṣaraṇī ca
yo vijñātī tattvajño dharmamudrāksaradvayam |
sa bhavet sarvasattvānām dharmacakra-pravartakaḥ
go 'viditvā paśthen nityam akṣaradvitayaṁ janaḥ |
sa bāhyo Buddha-dharmāṇāṁ dhanivādaḥ bhogavarjitaḥ |
tā[77]thā |

 nispṛtya kamale vajraṁ bodhicittam ca notsṛjeto |
trailokyam tanmayam kartuṁ vaidyavākyam na laṅghayet|
ākāśa saśisaṁkaśaṁ viram brahmaṁdāgacaram |
dhyāyat dvayodaye bhūtam advaitapadadayakam iti |
tathā |

 śukrāksaraṇayogena bhāvayet paramākṣaraṁ |
adhāre cyutim āpanne ādheyasya virāgata |
pustake Aṛya-deva-pādair bhāvanopadesāḥ spaṣṭāksara-ṇoktaḥ |
udyāne śrāvakādi-rūktam śatrahite paramārthasa-tyālambaraṁ svādhiṣṭhānākrameṇa vajrasattvaru-pam ātmānam nispṛdyā prathamaraṁpādī-trividhaviṣayam āsvadya tad adu śodhanādividhinā sa[78]rvāhāram abhi-sa[m]skṛtya-siddhām adhyātma-kuṇḍam anumāṇyātmākṛ- 
tim samādhisattvasya mukhe triśikhāgāṁ juhomīty 
ahāmkāraṁ utpādyābhyavaharati tataḥ sukhena parinā-mati rasāyanaṁ ca bhavati ēvaṁ kāya-vajraṁ saṃtar-

now Camb. Univ. Library or. 149. fol. 2 a 3. Variants of this Ms. (C) are noted below. Same extract in Nāma-saṁg. -tipp. ad. 55.
(1) ādbhutaḥ C.
(2) iṅtāṇi C.
(3) C. adds a third stanza, again giving the mystic meaning of E-VA-M. Compare the Prakrit verse evam-kāraṁ at l. 62. above.
(4) Prof. Poussin compares Pahacakr. III p. 34. 46 · · ·
(5) So C.; A. unmetrically anthaniva (§)
(6) Pahacakr. I. 225.
pya yām kāmciś svābhavaprājñārūpēnā sarvālāmkṛtānā trivali-tarāṅgabhaṅgābhirūmā atyantakṣśāmadhyaromaraj[j]v-antaritavipulagambhīránābhidesā jaghana-ghanānitamba-stabdhaśṛṅgāra-lalita-komalagati-sasmita-vadanā

5 saumyadṛṣṭyā mahāsukhanurāgaṇataya 'āke vyavasthītā | tato "mahāsiddhiṁ nispaḍayāṁtī ti ṇṛdhāhaṁ-
kāraṁ u[79]tpādayāṅganacchāna-cūcagrahaṇa-
pulakatādana - daśananakhadānamardana - śītāra-kokila-
ḥerōgaṇāda-nāḍīsaṁc南非ādaṁ krtvā śucit-kurparaṇi-
karṇa-pramodanataya pracalitamukṭahāravālaya-kāṭaka-
keyūraṇopura-vajra-padma-saṁghārṣanaṁ prajñāpāya-sa-
māppatyā skandhadīsvabhāvāt sarva-tathāgata[nā]ṁ mūr-
dhānam ārabhyā dvāsaptati-nāḍisahasvāniṁ nirjaradhārā-
kaṛṇāṭalikālidraḥ vibhūya rūga-viraga-madhyaragā-kra-
meṇa tataḥ prajñāpāramitādi-svarūpān pratyātmavedyān
caroti | evam śrī-Mahāsukhhasamādhiṁ śrīabhyasya prāptot-
karṣyo yogī tatraiva gaṇaṁaṇḍale nigrāhānugrahe[80]ṇa
sattvān paripācayet | evam punah punar bhūtakotīm pra-
viṣya punah punah ṣy utthāya paṇca tathāgataḥ-prāput-
20 paṇca kāmagnānānāsvādayati yathā na mlavate manah [ ]
tato nirvikalpo mahāyogī svātmānaḥ sarvabhāvasvabhāva-
pratipādanāya loke garhiṁaṁ viśodhya pra[c]hanne pra-
deśe sthītvā 'bhavyaharati | tathā ca mudrābandho na
maṇḍalāṁ na caityaṁ na ca pustakavacanaṁ na kāya-
kleśaṁ | na paṭṭakāśṭhāpaṇapratimāṁ praṇamati na
Śrāvaka-Pratyekabuddhaṁ na tithinakṣatramuhūrtakāla-
pekṣaṇaṁ karoti | sarvam etad adhyātmanaiva sampā-
dayati | [ ]

(1) Sic Ms.; yā kācit ॥ for svābhā Poussin compares ibid. l. 55.
(2) kṛṣṇa Ms.
(3) Cf. Jolly, Medecin p. 44. ॥
(4) Cf. Pañcakr. II. 1,
(5) ṣaḥ Ms.
vane bhikṣāṃ bhramen nityāṃ sādhako dṛḍhānīscayāḥ |
dadati bha[81]yaśamātrastrā bhojanaṃ daivyamāṇḍitam ||
atikramet trivajrātmā nāśaṃ vajrākṣaraṃ bhavet |
sūrīṃ nāriṃ° mahāyakṣīṃ asurīṃ mānūṣīṃ api ||
prāpya vidyāvratam kāryaṃ trivajrāṇānasevitam I iti ||
evam laukikadhyānam apāntyā manorājayam apahāya |
sadāpraruditamanā° yoginībhīṃ saha ramamāno yathā rājā |
Indrabhūtiśa tadvat kalevaram parivartya vrajākāyo bhūtvā |
'ntalpurenā sahāntardhāyāṣtaguṇaiśvargayugāṅvito bud |
dhakṣetrād buddhakṣetrām gacchati ||
yathoktam Mūlasūtre |
sarvavedopahogais tu seyamlano yathāsukham ||
vādhiśatayogena svam atmānāṃ prapūjayet° ||

Sarvavedamahamantre[82] 'py āha |
vādayendriya-samāpā[t]tyā dhyeyo° sa vidhir antare ||
harsāccittam muneḥ siddhau mahāsukham iti smṛ[ta]ṃ ||
tathā sevayaṃ pāṇca kāmaguṇāṃ pāncajñānārthī rágināḥ |
sadeti ||
evam buddho bhavec chīgraṃ mahājñānādadhiprābhuḥ |
yah punar asākto vā svarucyā° vā vidyāvratāṃ na |
carati tena jñānamudrāsamāpattya° bhāvantyaṃ vā |
avatāryate I parvatādi-mano[°]nukule deśe yaksīṃkukkarādīni |
bhaktasarvāvanimittaṃ sādhayet | athottarasādhaṅkād vā |

(1) rūm Ms. |
(2) Final syllable indistinct. |
(3) The following (corrupt) passage from the Dohakośa-paṇḍita (Calc. |
Ms. 24, 5) shows the reputation of I. as a hedonist: yādā Indrabhuti |
pādena ... khané pāneṇa pāṇca-kāmopabhoge suratakrāṇa. Cf. Paṇcakr. |
III. tīp. I. 77. |
(4) See Poussin's Bouddhisme p. 155. n. 6. |
(5) dhyā yā Ms. Perhaps jāyān [V. P.]. |
(6) rucyā Ms. Possibly for asvarucyā. |
(7) Possibly so called in contradistinction to the practices enjoined |
above, these being apparently designated karmamudrā (Sur. Ch. Das, |
Tib. Dict. p. 831, col. 1 fn); cf. 90 infra, med, and Paṇcakr. p. 34 supra cit. |
mahāsa[ts]tre vā bhakta-sarāvamātrāṁ nispādyā pratha
mam tāvad sādhakenānādāṁśāṁśārikaduḥkham anusmṛtya
nirvāṇasukhakāṅkṣāya sarvasaṅgapārī[83]tyāgīnā bhavī-
tavyaṁ | antāśo rājyaśvare 'pi duḥkha'saṃjñāna bhavita-
vyaṁ | devīyaṁ tilamāṭrēśv api vastuṣu parigrahabuddhim
tyaṭe | trīyaṁ paramārthasatyam sampādāya kāyajīvita-
napākṣeṇa bhavitavyam | caturtham yatoktaṁ Sama
dhirājasūtre 1

tasmāt tarhi kumāra bodhisattvamahāsattvam imam
samādhiṁ ākāṅkṣatā kṣipram2 cānuttarāṁ samyaksam-
bodhim abhisamboddhakāmena kāyajīvānādhyāvasitena
bhavitavyam | tathā laukikāṣṭaśīdhayaṁ ca na prārthaya-
tavyāḥ vikṣepatvād vai vartikatvāc ca ||

tathā coktaṁ Guhyasiddhau3

38 prayogādi[m]ś ca tattvena4 varjaya tattvavit sadā |
vajrasattvasaṁyākṣerām5 muktvā nāṇya[84]tra kārayet ||
prayogo 'pi na budhyeta śuddhatattvavyavasthitaiḥ |
nairātmyapadayogena yāvat tat pratyavekṣaya ||
nīḥsvabhāvapadasthasya divyopāyānvitasya6 ca !
sidhyate nirvīcāreṇa yat kimeś kalpanoditāṁ7 ||
bhāvanāyoga-sāmartyāyāt svayam evopatīṣṭhate |
tat sarvaṁ kṣaṇamātreṇa yat kime[ts] siddhālakṣaṇam8 | iti

(1) ckhāṁ Ms.
(2) cprapañca Ms.
(3) Quoted above, 50. The present passage = T. Rg. 46. 23. a 2 See
below note 8.
(4) Probably yatnena : see Tib.
(5) Ms. (unmetrically) tvam tadrūpamkkrūram, where drū must be
corrupted from ha and ṭṛkkū for ṭṛkā. Our correction though it gives a
line metrically rare (Hopkins, Great Epic p.452) is substantially
certain in view of the Tib.: rdo-rje sems-dpai ha-rgyal-nid.
(6) eyā pratasya Ms ; but Tib. ldan-pa ' provided with '.
(7) ccod Ms. Tib. hbyuñ.
(8) The Tibetan version of these four stanzas runs thus :
sbyor-ba-la sogs hbad-pa yis | de-nid-ri-par rtag-tu spāṅ |
rdorjes sems dpai ha-rgyal nid | spāṅs-nas gzhan-du mi bya'o |
ato bāhyāṅganām apaṃyaḥ īṛḍgatajñānamudrayā saha samāpattyaḥ 'ṣīgrataram mahāvajrapadam niṣpādayāmīti' sāhasam avalambyaḥ ekākino gurūpadesato dhyaṇavānāṃ
dato yathena kusālavighātaḥetavāḥ pariḥartavyāḥ vikṣepopasamāyā Bhusuracaryām ā[85]cared ānena krameṇaḥ
dhi bhū 'iti bhūtvā 'su 'iti supūrva 'kra 'iti tākrutam tāvatānam eva smarati unmatattavatena vā carita-vānāṃ

eyahtoktaṃ Guhyasiddhau
unmatattvam āstāṃya maunībhūtvā saṃāhitaḥ svādhīnāvantayoṃgha paryātāta piśācavat bhakṣaśaryatanaṃrāthāya na pātraṁ raṃ saṃgrahed vratā bhuktijhitam tu saṃgrhyāna rathyākarpamallakaṃ
tenaraṃ paryātāta bhikṣāṃ yatamatānāṃ tu bhakṣayet bhakṣayitvā tuḥ tat tasmiṃs trptas tatraṇaḥ tat tyajet kauptnam tu tato dhāryanāṃ sphiṭitaṃ jayarjiktam digambaro 'thāvā bhūtvā paryātetaṃ yathācchayāṃ Sarvarahasya-tantre 'py uktam 'ye tuḥ nairātmyasambhotā advayajñānasamabhavāḥ īṣṭā[86]niṣṭa-vinirmukta na kiṃcit prāṇamanti te

dag-pa-de-nil-la gnas-pas | shyor-la nams kyaḥ mi bya ste | dam thsag dag ni nams par lgyur | nams pas yid ni sdu-bzhul hthob | bdag-med rnal-hbyor ldan-pa yi | ji srid de la stogs gyur-pas | dīos-med go lpha-la gnas ngs | thabs bzaṅ dag daṅ ldan-pa yi | rto-gyas laa ghig lhyun-la nams | ma brtag-par ni lhyun-bar lgyur | bsgom byai shyor-ba lobs-med ni | dīos grub-mtshan nīg gnā cīa'n-ruñ | (1) Cf. Pañcakṛ. p. 34, li. 45 47, 76. (2) parghaṭet Ms. (3) gṛhā is not found elsewhere as a simple verb of 1st conj.; but the form can hardly be due to the copyist. (4) Ms. tta. (5) Ms. tted. (6) Kanj. Hg. 8. 207. b. 1. (verse 3 of the tantra). (7) ṭta Ms.
ityādi vistaraḥ
maunaṃ hi śighram eva tattvam uddīpayatiḥ ato yat-
natas tad vihitavyaṃ|
yathoktam Mahāmāyottara-tantraḥ |
5 = = śānmsāsato 'vaśyam mūktibhāvaprasaṅgataḥ |
dīpyate 'sau mahāyogī yoginībhīr upāsitaḥ |
antāso bhikṣāyā alābe he pi yoginā saumanasyam eva
kartavyaṃ tattvābhāvanā ca |
yad uktam Buddha-pārāskaraṃ |
10 yo hi tyakte yogī bhavet tattvāparāyaṇaḥ sa tu na hi
śūnyatābhāvam dadātītyādi vistaraḥ |
nirvikalpo yadā vīrahā sthitīṃ hitvā tu laukikīṃ |
bālavad vicared-ya[87] ktyā sarvata[s] chinnasaṃsayaḥ |
nirābhāso[3] yadā yogī tadā varṣanti sarppadāḥ |
asēṣapāpayuktānāṃ mohāvaraṇa-susthitā[4] |
unmattavratayogena śānmsāmoghasiddhayah |
sarvabuddhan svayam paśyet sarvakāmāḥ prapūryate |
13 na kṣīṇo na ca hānitvam svecchāyur jāyate vapaḥ |
~ gambhirapadam nityam gacchams tiṣṭhan niṣapdaḥ[5] |
prabhāśvaravijnāna kauśalyād
yogināṃ lakṣaṇe sādā |
anenaiva hi yogena cittaratanam dhṛthibhavet |
20 adhiśṭhānaṃ ca kurvanti buddhā bodhipratisthitāḥ |

(1) Ex conj.; cf. dīpyate below. udīpayo Ms. Prof. Poussin contrasts
the teaching of Māvagga IV. 1. § 13. vihitv for vihitavyaṃ !
(2) ye Ms.
(3) Compare the sūtra ap. Śīksṭā. 201. 14; buddhā bhagavantaḥ ....
mama sāksīṇaḥ.
(4) Free from false semblance; cf. Lahkāv. I. 48. quoted below. Typical
ābhāsās are the doctrines of the Śrāvaka-and Pratyeka-buddha-
śāsana and of absoluto heretics (ṭīrṭhikas) ibid. 55. 3.
(5) Sic Ms. Read niṣapndakaḥ given by Wilson (not in B.) as adj =
nisaṇṇa.
(6) Cf. Pañcakr. V. 1 et al.
evam bhūninivīstas tu bhāvayed bhāvatatparaḥ
yāvan na khidyate cittam samāhitamanah sudhīḥ
syannas tu [88] paryatet pāsadd yathāruciścetitaḥ
bhāvayan vipulāṃ bodhim tṣad unmūlītkeśaṇaḥ
hasan jalan kacit tiṣṭhan kacit kuryāt pravartanām
bhāvanāsaktiṇītāṃ tu yathā khedō na jāyate
evaṃ samādhiyuktasya nirvikalpaśya mantrīṇaḥ
kālāvadhiṃ parityajya sidhyate 'nuttaram padam iti
evaṃ mṛdumadhyādhiṃtra-bhedena vayasānurūpena
pāksid và māsād và yāvata śaṁmāsād và 'bhāyaśāmānāsya
mahāmudrāsiddhiṃnīmīttam upajāyate

tatredam nimittāṃ
sūkṣmarūpam laghusparśaṃ vyāptisamprāptam eva ca
'prakāśaṃ caiva sthairyaṃ ca vaśītvam kāmāvasānikam
iti [89]
punar api svapna-nimittāṃ āha śrī-Ḥuḥyasaṁāja
mahāyogatantre
bodhijnānāgrasamprāptam paśyate buddhasuprabham
buddhasambhogakāyaṃ ca ātmānam laghu paśyati
traidhātukamahāsattvaiḥ pōjyamānām ca paśyati
buddhaiś ca bodhisattvaiś ca panca kāmaṃguṇai[r] dhru-
[Punar api svapna-nimittāṃ āha śrī-Ḥuḥyasaṁāja
mahāyogatantre
bodhijnānāgrasamprāptam paśyate buddhasuprabham
buddhasambhogakāyaṃ ca ātmānam laghu paśyati
traidhātukamahāsattvaiḥ pōjyamānām ca paśyati
buddhaiś ca bodhisattvaiś ca panca kāmaṃguṇai[r] dhru-

pōjitam paśyate nityāṃ mahājñānasamaprabham
vajrasattvamahāvidyāṃ vajraśatvamahāyāsaṃ
svabimbaṃ paśyate svapne guhyavajramahāśayaḥ
prāṇamanti mahābuddhā bodhisattvāś ca vajrīṇāḥ
drakṣyanti Tirṛśāṃ svapnāṃ kāyavākcittasiddhidāṃ
dvaye]

(1) sic : lage bhūminivīṣtas
(2) vākta Mr.
(4) This line is unmetrical in its present form : should we read vaśī?
(6) cātma Mr.
(7) kṣantidr Mr.
sarvâl̄âmkârasampâr̄a[m] surakanyâm manorânam |

dârakâm dârikâm paśyey sa siddhim adhî[90]gacchati ||
daśa-diksaśvaluddhânâm kṣetram = paśyate dhruvam |
dadätî dr̄ṣṭacitttâmâ dharmagaṇâ[ṃ] manorânam |

dharmacâkragatam kâyaṃ sarvasattvâlī parivṝtaṃ ||
	paśyate yogasâye dhyanâvajrapraṇiṣṭhita iti ||

punâ apy adhyātma-nîmittam āha ||

prathamaṃ 'marâvîkāraṃ dvîttyaṃ dhîmrâsâmniḥbhâṇī ||

tṛttyam khadyotâkâraṃ' catûrtham dipam ujjvalam ||

paṇcaṃnaṃ tu sâdâlokaṃ nirâbhraganaprabhâṃ || iti

-tasmât karmamûdrâ upâyatrâvabhedena mṛdu-madhya- 
dhîmîtrâ[t]a[ay]āvâgantavyâ || 'sarve caîtye prâhakjanâvâ-
sthâyâtma vâ vaivorottikâ | ity âmûnâyâḥ | evaṃ kramena 
yathâ rucyâ sâdara-nirântara-dîrghakâlābhâyâse[91]ma||

hâmûrâsiddhir iti

- na punâ jûānamâtrena || tathâ cācâryâ-Śâkyamitra-
pâdair apy uktam |

tyathâ nir dûrûmadhyâstho nottiṣṭhân manthanâd vînã ||
tathābhûyâsâd vînã bodhir jâyate nehayâ janani ||

- tathâ Kambalâmbarâ-pâdair apy uktam ||

nakâharma dharma||-prâptyai bhavaty aparîrbhâvâtalâ ||

kim u pitaṃ || chinaty ambu drâṣṭam || śrâvâna-sârâsadâ-nâi||

vargenâtra|| kim uktena bhâvyate yadi kenacît ||

(1) For the prosody compare Çikşâs Intra. p. XX.

(2) Anapaesthetic hypermetron ut saêpe.

(3) *taKâka Ms.

(4) This âmûna||aya seems to be quite corrupt. One might make a śloka 
by reading : sarve caîto prâhaîjanâ anavasthâ vivarttikâ. With the 
proposed reading vivarttikâ compare Mîrv. I. 80. 4.

(5) Prof. Pousin, Bouddhisme, index, s. v. sâdara||.

(6) Pâncaïkr. III. 86.

(7) sampâ || for metre.

(8) Perhaps drâṣṭam śrâvana-dâmsânâî || The mouth and ear cannot see
a colour.

(9) vargga na|| Ms.
viśāṇuṁ api ṅrṣyeta saśāśvayoh śīruruhe
maṇḍako ’pi jaṭābhāra-bhāsuro ṃ tambha ṃ dvāṣaraḥ
suklayajñopavitāś ca skandharpita-kamandrohaḥ

yatoktaṁ Lankāvatāra-sūtre

anupūrveṇa bhūmikramasāmadhi-visayāṇu[92]gamaṁ
tayā "traidhātukam" svacittam

māyādhimuktiṁ pratiḥbhāvayamānā māyopamasamā-
dhiṁ pratiḥabhante svacittanirbhāṣāvataraṇamātṛṛṇaṁ,
prajñāpāramitāvibhāvanuprāptā ālpādādi-kriyāyogaraha-
tāḥ samādhiḥvajraṁbopamaṁ tathāgata-kāyanugatam...

balābhijñāvaśītākṛpākarunopayamaṇḍitaṁ sarvabuddha-
śektra-trīthāyatanotpannaṁ cittanirvāṇarahitaṁ

parāḥ vṛtyayusayapaṁvruvakaṁ tathāgata-kāyaṁ Mahāmaṁ
bodhisattvāḥ pratilasṅyante tasmāt tarhi Mahāmaṁ
bodhisattvair mahāsattvaiḥ tathāgata-kāyānamapratilābhi-
bhiḥ skandhadhātvāyatana-citta-hetupratyaya-kriyāyogo-

[93] pādasthitibhaṁgaṁvikaḷaprapaṇeṣvarahitaṁ bhavita-
yāṁ viṁiti

Kambalāmbura-pādair ṣap uktaṁ Adhyātmasādhanā

sthūlaṁ sabdamayaṁ pṛāhuḥ sūkaṁśa cittaṁ mayaṁ tathā

cintayā raḥitaṁ yat tad yogināṁ paramāṁ padaṁ
tathā ca śiṁ-Hevajre

(1) Ed. BTSI. Fasc. I, 48, 10 (B), collated with Camb. Add. 915. f. 17 b.
(C) and Add. 1607. 25 b (C2).
(2) *manatayā B.
(3) *kasvācittatayā B adhirrūpa B. C.
(4) *tām 8 B.
(5) mātrāvātāreṇa B. C.
(6) *tāprāptā A.
(7) tāthatānimāṇugatāṁ added in B. C.
(8) jhā B. C.
(9) tithā A. nopagamaṁ svacī B. C.
(10) dhṛtyānusayanāye A vṛtyānusayanāye (vṛtyā C) B. C.
(11) See B. C.; tena A.; but above C reads bodhisattvam corrected to *tvair.
(12) bhavitavyam cittatvānusāribhibhiḥ Lāṅkāv. text.
śrī-kāraṁ advayaṁ jñānāṁ heti hetvādiśūnyatā  
ru-kārāparatam vyuhaṁ ka iti na kvacī[1] sthitam  
tathā ca萨ptāsatikā[yā]m Prajñāpāramitāyām  
yo 'nupalambhāḥ sarvadharmāṇaṁ sa praṇāpāramitā  
tathā  
āśrayasya parāvṛttiḥ sarvasaṃkālpavardājītaḥ  
jñānāṁ lokattāram caitad dharmakāyo mahāmuneḥ  
vajraṁ tad vajrasattvo 'sau Buddha bodhir anuttarāḥ  
sarvayogaḥ[94] tiyogānāṁ ayaṁ yogo niruttaraḥ  

(1) he iti (contra metrum) Ms., to represent more fully the mystic word śrī Heruka (name of a tantrik divinity). Similar explanation of Heruka in Abhidhānottārottara Paris Ms., fol. 6 a [L. V. P.].
(2) A Tattvasamgraha is referred to by Tāranātha p. 276. Camb. Add. 1653 is perhaps a different work.
(3) A book (or books) called Mahāsāmaya is described by Wassiliev (Buddh. p. 176 [163]) and a Mahāśā-rite is referred to in the Ṛṣīkaraṇ-gītā VII, 279, 523 (cf. Stein, ad loco.). A Sāmaya is mentioned above, fol. 3. 14.

With the title Buddhaṃśāmāgama the Sarvadevaṃśāmāgama (sup. 67) may be compared.
(4) Cf. supra f. 67. The metre may be completed by reading 'mahātāntre.
(5) Ex conj. 'miaro̰ M. S.
(6) Pañcakr. § VI.
nirāvaranādharmeṇa skandhādīnām iha sthiteḥ |
sarvamāṇḍalām evedam ādhārādheyalakṣaṇaṁ ||


tasmād evaṁ krameṇa sa hi tattvayogī sakalasamāropā-
vṛttirūpavatā tat-tadāropavṛttyā pañcākārābhī-
sambodhisvabhāvaḥ sakalamāṇḍaleya-devatātmaka iti tad-
ātmaka bhūtvā ekalolībhāvena samastabhedāparāmarśād1
ā sansāram anabhilāpyānabhilāpyairod bodhisattvaḥ tathāga-
tamantramudrākoṭī[ḥḥ]r avikalpo ’pi san dharmadesāna-
didvāreṇa sarvasattvānāṁ sarvāsāṁ2 paripūrayati | tād-
dhimātrādhimātrakrame sthito bha[96]vatṛ3 nirvikalpa-
sattvārthasambādakatvā cintāmaṇīr ivākampya[ḥ] sarva-
saṃkalpavṛtvahṛ bhīḥ 1 tathā sthito5 sattvānāṁ aṣeṣāśāprap-
rakaḥ ||


imam evaṁtha dyotayann āha śṛt-Guhyasamāja-ma-
hāyogatantrāre |
sarva-tathāgatā varṇayanti |
aha Vajra aho Vajra aho Vajrasya deśānā |
yatra na kāyavācittam tatra rūpaṁ prabhāvyate 1 iti ||
tathā ca Hastikākṣ[ṛ]a-sūtre |
na cātra tathātā na tathāgato ’sti |
rūpaṁ hi sandrśyati sarvaloke |
Śāntideva-pādair apy uktam |
6yathā gāruḍika[ḥ] stambhaṁ sādhayitvā vināśyati |
sa tasmiṁśa ciraṇaṭe ’pi viṣādīṁ upaśāmayet ||
cintāmaṇih kalpatarur yathe[97][c]ehāparipūraṇaḥ |
vineyapraṇidhānābhīyāṁ jina-bimbam tathaikṣate ||

(1) marṣād Ms.
(2) satve Ms.
(3) Ex conj. : cf. infra ; sarvāṇam Ms.
(4) Sic Ms. : read bhavatīti 1
(5) Sic : sthito ’pi 1
(6) Bodhis. IX. 37. Correct p. VIII. n. 4 of my text of Śikṣās., accord-
ingly. gāṛa viṣātattvavit Bcp. ad. loc.
(7) ibid. 36.
evam = sarvantonresu mantratattvam idam param |
abhyyuh yam desita nathair vineyayanuvartibhih |
mantratattvam idam jnatum abhavya ye tu tan prati |
nirdista candrasaryayidikramenotpattibhavan |

5     evam bhavyamana naapatir napatisthanam va |
tathaha caha |
samkalpo bodhisattvanam subham va yadi va 'subham |
sarva kalyanatam eti te san va iam yato manah |
tasmata parahitam sarva kriyate yat krptamakah |

10 karma taddesanan sarva sambuddhah parikirtaye |
tathaha |
mata ca sarvabuddhasya vibho ... kamsa, naiva lipyate |
sidhyate tasya buddhatvam nirvikalpasya dharmatah |
tathaha |

13 anantaryakrlta sattv maheppakrto 'pi ye |
prapntripatina sattv mrsvaadarataas ca ye |
vinnmatrakahakrtyastha bhavyas te khalu sadhane |
yathokta[eta] Karmavaranapratisrabdhisutra |
tadyathah 'nyatamo bhiksur abrahmacarya-puruksamadha-parajiva |
katvam apannah ... pascet sanvignamanah sanaptayamana |
hrdaya ummattaka iva vihreena viharam gramega gra |
mam rathyadgato 'pi tatpapan sarvajanasamkama sam |
prakasayan ... 'muuto 'smi muuto 'smtti hahkaram |
muhur muhul kurvan na tat-papadesanabalenordhvam |

25 anuvacams tat-karma tanukaroti sma | tasyalabdham

(1) Cf. Paucakr. II. 25 (prose), 35.
(2) Our Ms. reads prasivi (for srabi) and the Tib. of K. Mdo XVI. 19. "pratisrabdi" (sic : Feer's "sara" is wrong). I cannot find the passage in the Tib. : but the Chinese (so Mr Wogihara tells me) has a similar incident.
(3) "yarjakatvaya" Ms. The abstract form is new (both to Sk. and Pali).
(4) Ex conj. : Ms. kurvannana tapa ... nodvamanu yacantatak. Possibly : balena udvaman ... yavat ... tatka.
eva saṃ[99]taptetasaḥ satō 'nyatemenānabhīṣṇālābhīnaḥ bodhisattvāna tathā tathā gambhīro dharmo desito yenā- sau sarveṇa sarvaṃ tat pāpam unmūlya[2] sarvadharmā- nairāmyatmyapratidhānaḥ anupattidharmakṣaṇtilabh bhūta i ti sarvāppattivodanaḥ sarvakarmaviśodhanaḥ cāyaṃ s gambhīradharmādhiṃkṣa ity evaṃ boddhavyaṃ |

yathoktaṁ Tathāgata-guhya-kośa-sūtra[3] |


(1) Ms. 'nyatattmanā' cf. note 8 to fol. 37 supra. anyatameṇa = quodam as in Pali.

(2) Whitney quotes a similar form : saṃśa-laṅkṣaṇa.

(3) This passage is quoted down to p. 46 l. 4 below in Śīkaśa-samuccaya 171-13 sqq. Compare my edition, Add. notes, pp. 407-8 where the main variants are noted.

(4) eghasyāvarnaḥ āśa.

(5) ity abhy Mad.

(6) akṛtām āśa.

Lā mūscēn.
The colophon of the original Ms. is reproduced by our copyist stating that that Ms. was copied by Vidyāpatidatta at Vaḍā-grāma, "svapārāthahetukh". A second colophon relates how the Ms. was copied (for me) in N. S. 1019 by the Vajrācārya Kuveraratna, a worshipper of Vajradevī.

(1) avatarahi Ms.
(2) tte ta pratyeya Ms.
(3) ātūḥ ste Ms.
APPENDIX

1. NOTES ON THE APABHRAṂŚA-VERSES

ABBREVIATIONS FOR PRINCIPAL AUTHORITIES.

S. s  =  Ms. of the Subhūṣita-saṃgraha.
Dkp.  =  Dohakoṣa-pañjikā; modern copy of a unique original existing in Nepal (see above p. 3 = tom. IV. p. 377); with its Tibetan version.
P.  =  Pischel's Grammatik der Prakrit-sprachen (Grundriss I. 8) cited by sections ($$).
MA  =  Pischel's Materialen zur Kenntnis des Apabhraṃśa. (Abh. der K. Ges. der Wiss. zu Göttingen ; Phil.-H. Kl. ; Neue Folge, Bd V, Nr 4. Berlin 1902. 4°)

As these verses form the first specimens of the literature, the Buddhist Prakrit, to which they belong, and as there is considerable uncertainty in the interpretation of many of them, it seemed that their full discussion would exceed the due limits of foot-notes. The uncertainty arises not only from the scribes of our Mss. who know nothing of Prakrit, but also from the very small extent of the Apabhraṃśa literature at present known.

A special treatise on Prakrit metre and prosody seems to be a desideratum.
Many of these verses are extracted from several collections known as *Dohā-kośa* (1), and their metre is accordingly the dohā (dvipathā). This metre consists of rhyming couplets, each line being thus arranged:

\[ 6 + 4 + 5 | 6 + 4 + 1 \] sy. insts (mātra)

For further details, at all events as to Hindi where it is still a well-known metre, see Grierson's *Satsaiya of Bihari*, Introd. p. 15.

1. Proposed text.

<table>
<thead>
<tr>
<th>S. S.</th>
<th>guru uvaeso amia rasu havahi na pīaũ jehi II</th>
</tr>
</thead>
<tbody>
<tr>
<td>(fol. 7)</td>
<td>bahu satthe maruṭhalihih tisie mariaũ tehi II</td>
</tr>
<tr>
<td>Dkp</td>
<td>guru uvaeso amia rasu havahih na pīaũ jehi II</td>
</tr>
<tr>
<td>50.5</td>
<td>bahu sacha (3) maruṭhalihih tisie mariaũ tehi II</td>
</tr>
<tr>
<td>Tib.</td>
<td></td>
</tr>
</tbody>
</table>

(Tanj. Rg. XLVI. 210. a. 4)

bla-māi man-hag bdud-rtsi rō | gaũ gis hnom-par mi hthuũ ba |
ji-ltar ḡbron-pa mya-ham gyi | thaũ la skom gduhs sī-ba bzhin |

The two MSS. were copied by the same scribe in Nepal and thus no importance is to be attached to agreement in misreadings of the originals such as rū for rū.

In this verse I adopt in the main the reading of the Dkp., agreeing as it does with its Tibetan version; but *aesaha* if altered to *aesahu (= ōdeśā)* would make also good sense. *haraḥ*? I propose to connect with the Jain Pkt *havam* (P § 338). The reading of S. S. seems to have arisen from the commentator's connecting the form with 1/dhāv 'run', which suits the traditional meaning ('quickly') of *havam* well enough. The Tib. *nom-par* 'to satiety' does not agree.

With *pīaũ = pītakaḥ = pītāḥ*, cf. MA. *muau̯ 442. g.*

I have changed *bahu* (valu) to *jaha* for the sense and from the Tib. *ji-ltar .. bzhin. tisie mariaũ tehi* for *tair mriyate trṣvāyīṁ* seems an awkward phrase, but I see no way out of it. It will be noticed that the Comm. gives both *yathā* and *bahu*.

(1) Several collections of this name are extant in the Tanjur.
(2) Apparently partly erased. — (3) This syllable is preceded by a partly erased syllable looking like nch (*dentāl n + ch*).
The meaning will thus be:

* They who have not speedily drunk the ambrosial taste from the guru’s precept, die of thirst, like a caravan in a sandy waste.

The metre is *dohā*. The commentary of the Dk. runs thus (f. 51):

\[ \text{gurūpadeśam amṛtarasanī sa mahāvegena paridhāvitayā yaiḥ kāpu-ruṣair na pītam tena viśva-sat[t]vārtham bhagnam (1)} \text{ yathā maru-} \\
\text{sthāliṣṭu bahusamghītaṃ tṛṣṭaṃ pāṇīyaḥ hitatayā tatra sāravāhake-} \\
\text{na kvaicit saughasthāneṣu pāṇīyaṃ dṛṣṭaṃ | te na. kauśādāyarpitā iti} \\

Tibetan version of the above: *blavma dam-pai gdams dag gi bdud rtsi’ ro myogs-pa chen-por soṅ ste mi hthun-ba | de ni thsogs-kyi sems-can-gyi don-las nam-pa yin te | ji ltar mya-ham-gyi thah la thsoṅ-pa maḥ-po skoms-pas gduṅ-pa-la chu sbas nas 1 thsoṅ-dpoṅ-gyi phyogs cig-tu chu sbas nas yoṅ-bas ses-pa bstan-pa la brtson-hgrus daṅ ladan-pa de soṅ ste hthun-bas hthso-o | brtson-hgrus med-pa-rnams ni śi-o |}

The greatest difficulty of this verse is to find the noun designated by the pronoun so. From the context of the Dk. as well as from its commentary (see below), itthiuk mokṣaḥ must be meant. There are moreover considerable discrepancies of reading between our verse and the verse preserved in the Dk.

I cannot satisfactorily reconstruct the metre. It has the general appearance of Copālī.

The meaning of the S.-S text seems to be:

\[ \text{It (mokṣa ?) is read, is taught, is explained in course of reading} \]

(1) Read te .. bhagnāḥ (t), with Tib. Possibly: "they perish [as an example] for the benefit of all beings."
the scripture. It cannot be got from (heretical) systems, nor from
inference (7); yet may be discerned through attendance on one
eminent teacher'.

For so i = so'pi see MA 384.
My emendation padhijat for patīa of the MS needs no apology, the
letters ṭ and ḍh being similar in shape.
gunjijat I suppose to be connected with the Jain Pkt guṇāviya 'unter-
richten' (Jacobi, Ausg. Erz. 7. 17).

sa[t]hogame = sāstra-avagame
vakkhaṇijjat corrected for rhyme. For the form vakkhaṇa see P.
§ 279. (not indexed).

About the next words I feel no confidence. I have thought it best on
the whole to try to construe our text as it stands, rather than to introduce
the considerable corrections which the readings of the Dkp. and its Tib.
version (see below) imply:

tāu = tāvat lakṣkhāl might be passive (cf. Dkp. comm.) for lakṣyate ; but for pekkhāi (prekṣate) one must suppose a change of nomi-
native: ‘one sees it’.

I now subjoin the whole passage in the Dkp. and its Tibetan version:

Dkp. 16-17. so vi pattiṣaṭāti yāyādi | pāṭhasāḍha-yāyādi yat kimci[t] kriyate
lokottara-sahajamayaṁ asti (1), na kevalam lokottaram | laukikam apy
āha | sattha-(2) purūne vakkhaṇijjat | yat kimci[ō-] chāstrapurūṇaḍi-
vākhyānaṃ] kriyate tat sarvaṁ saha-jāsyālva nānyasya | taḍāha | nāso(3) | dīṭhijjo ṭāu na lakṣkhāl iti | evám saha-jātokramāt yāvat
purūṣe (4) na lakṣitām tāvat tena mokṣo na dṛṣṭaḥ (5) 1 yena klesa-kṣaya[ṃ]
tatksaṇāt karotii | ‘ kathām dṛṣṭyata’ ity āha |

ekkaṃ (6) vare tyādi | etena nīśkeval[e]na vara-pravara-gurupāḍā[ṃ]-
ṭikaṇa lakṣyata (labhyate, Tib.) eva |

Tib. klog pa de yin zhes-pa-la sogs gsuṅs te | klog-pa daḥ bdon-pa cuṅ
zaṅ ci byed-pa thams-cad ṭhig-ṛten-las ḍhas-pai lhan čig-skyes ho-bo-ṇīd
yin-no | ṭhig ṭren-las ḍhas-pa ḍbhaḥ zhig ni ma yin te | ṭhig-ṛten-pai yāḥ |
bstan-bcos ruṅ-ḥa hchad-pa aṅ de yin-no zhes gsuṅs te | gaṅ cuṅ zaṅ
bstan-bcos ruṅ-ḥa-la sogs-pa hchad-pa (7) de thams-cad lhan čig-skyes-
-pa ni iid yin te | gzhahn ni ma yin no | yah de-lta bu-yi ... ba ni | mthson
-par nus pa yod mīn te zhes-pa ni | de lta lhan čig-skyes-pa bstan-pai
rim-pas ji-srid-du skyes bu-la ma mthson na de-srid du thar-ba mi hthob
ste | gaṅ ḍa dus niid-du ṭon-moḥs-pa zad-par byed-pa-o | de ji-lta rtogs se

(1) yānti MS ; but Tib yin. — (2) gaccha MS ; but bstan-bcos = sāstra,
and ccha and thīth are commonly confused. — (3) nīḥiso MS ; see below.
(4) parūpe MS ; but Tib. skyes-bu-la. — (5) kṣa .. śtaṃ MS.
(6) ekkaṃ MS. — (7) Xylogr. hecḥ-ba.
PART II.

na | 'on-kyah geig tu zhes bya ba la sogs gsuhs te | hdi ni bla-ma mchog-gi zhabs-la gus-pas rüed-do |

sattha-purâpe is thus fully established as a variant.

My correction nāiso (na idrso) is founded on the Tib. de lta-bu; unfortunately the Xylograph is faint here.

puruse is a certain emendation in view of the Tib.

The Tib. 'on kyañ implies words like api tu before ekkem.

The Tib. words de yin ' that may be occurring after the equivalents of several of the forms in -ijjai possibly imply that the Tibetan translations had forms in -ejja (optatives).

The last Tib. word rüed-do implies labhyate rather than lakṣyate.

3. Proposed text.

karunām chaḍdi ju sunnahi laggu |
naiso pāvai uttima maggu ||
ahavā karunā kevala bhāvai |
jammasahassahi mokkhu na pāvai (1) |
sunnakaruna jaï jouṇu sakkai (2) |
naũ bhavē naũ nivvānahī thakkai ||

Reading of S. s. karunā chaḍdi jo suṇahiṃ la —
so pāvai uttima ma — ||
ff. 41-42 — ḍavā karunā kevalam[42]bhāval |
jammasahassahi mokkha na pāvai ||
sunnākarunā jaï jouṇu sakkai |
pau bhava pau — vāpem thakkai ||

Ms. (3) of the work quoted. karunā upe viṇu murṇahiṃ lamjo
naũ sā dhāvai uttima māmjā ||
ahavā karunā kevala bhāvai
so saṃsāra mākkhe na yāvai ||
yā dhūṇu baṇi vi ṭpāḍhaṇaṭ makkai
naũ bhava naũ nivāyehiṃ thakkai ||

(1) Various reading implied in new MS. ; where we may reconstruct the line perhaps thus :

to saṃsāra[haj]mokkhaṁ na pāvai

to = tadā mākkhe for mokkhaṁ is due to a misreading of medial o.

(2) Various reading implied : yo puṇu benni vi ṭpaḍaṇaṭi sakkai. dh is misread for p (a similar form in older Nepalese MSS.), as in dhāvai for pāvai above.

(3) Contained in a MS. received from Nepal since the publication of the text of the present work. This MS. is further described in the second portion of the present Appendix.
This last passage would be almost unusable, but for the Sanskrit comment which follows it:

ayam arthaḥ | karuṇa iti | karupārahito yadi śūnyatāyāṁ lagyati |
tadā 'yañā ṣau yoigī uttama mārgaṁ na labhate |
buddhashvaṁārga[m] na labhate iti yāvat |
athāvā śūnyatārahitaḥ yadi karuṇā kevalī bhuvaḥyate |
tadā sāṃsārasya mukti[r] na labhyate ||

Though numerous verbal difficulties remain, the general sense becomes now clear. The verse embodies a favourite Mahāyāna-doctrine alluded to in Kārikās 21 and 23 of the Śikṣāsamuccaya and clearly stated, with references to several other authorities, by Prof. de la Vallée Poussin in his * Nouvelles recherches * (J. As., Nov. 1903, p. 412 [56], cf note 1.). Neither philosophy (nihilism) nor ethics (mercy etc.) avail alone for full salvation, but the two must be joined.

We may translate, accordingly:

"He who is attached to the Void without Mercy attains not the highest Path; if on the other hand Mercy alone be meditated on [without the doctrine of the Void], then one gains not salvation even in a thousand births. If Mercy and the Void can be viewed [together], one stands as [sure] in [mundane] existence as in nirvāṇa."

Metre like Dodhaka; four dactyls or their equivalent, with rhyme. laggu = lagnah, replaced so as to rhyme with maggu. chadgi = chardaytvā = muktvā. See P § 594 and compare MA 422. 3. pai I have conjectured with some hesitation as a negative is required and naḍ, the reading of the new MS., has a different meaning; see below.

jounu = dyotana. For joa'i = dyotate = paśyati see MA p. 72; for Apabh. infinitives in -ana see P § 579

thakkai = tiṣṭhati, Hem. IV. 16, 370.

The last four sentences of the commentary are not fully intelligible to me, and I suppose them to involve some misunderstandings of Prakrit forms : yojayitum being apparently not the proper equivalent of joana (if this reading was before the commentator ; I can make nothing of pāḍhana), and nāt (nāt) = iva being confused with na, just as in the Sk. comm. in MA. 423. 2.

(1) Or, taking the reading of the new MS. : " he who can [behold ] even the two stands. "
4. puvva pemma sumaranti
putti milia jā puṇa hanti

putti milia = putryāṃ militoa. For loc. in I see P § 386 (= p. 269 ad fin.);
-vā for -ya which I read instead of -vā (MS.), as we thus get a reverse
Doha ('Sorāthī': 6 + 4 + 1 | 6 + 4 + 3). hanti preserves the Skt.
form (usual form hanat) doubtless for the rhyme.
I would propose as a rendering:

«Men remember their old love, if they meet a girl and it smites
them again ».

5. Proposed text.
citteka saalabiṁ bhava-nivāṇa jahi vipphuṇḍant' assu
tam cintāmaṇīrūm paṇamahā icchāhalaṁ dei

S. S. ekkāṃ biaṁ saalarūm bhavanivāṇa jamparipphuṇḍantassa
48 tam ca paṇavaha jāhā
Dkp citteka saalabiṁ jasma visphuranti
38. tam paṇamaha

Tib. sems śid gcig pu kun-gyi sa-bon te

T. Rg. 46. gaḥ-las srid daḥ mya-han hdas-pa rnam hpho-ba
206. b. 1 hdon-paḥ hbras-bu stér-bar byed-pa yī

Though I have succeeded in finding this verse in the Dohakośapājīkā,
very great difficulties remain. Neither version suggests rhymes. I have
accordingly supposed the metre to have been Āryā.
My restoration is mainly founded on the Tibetan; for of the three texts,
this alone seems to make sense as it stands. I construe it:

«Mind is one, the seed of all; from which being and nirvāṇa
emanate. Venerato mind, which is like the 'thought-gem' and
gives the fruit of desire ».

The Sanskrit of the commentary is not only corrupt, but unusually
chaotic, owing to the omission of whole words (as well as inflexions)
which the Sanskrit text used by the Tibetan translator must have con-
tained. I have conjectured cittekku (cittakāyam) from the Dkp.
jahi I place as a provisional reading; as the only equivalent of yasmāt
(demanded by the Tib. gaḥ-las) which will suit the metre. It seems to me,
however, probable from the S. S. that a form jama was actually used;
but there is no authority for such a form.

vippurant' assa I feel to be unsatisfactory, as there seems to be no case of elision (1) in MA (cf. P § 173 fin.), and as there is no trace of a genitive corresponding to assa in the Tibetan. Still, the reading gives metre and follows closely the S. S.

I now subjoin the commentary reconstructed as far as practicable from the Tibetan, and from its own Tibetan version:


(1) I can make nothing of a participial genitive here.
(2) bijjasma MS. gañ-las = yasmāt. Possibly a form jama was used. As I find no trace of such a form in the authorities, I replace jahi as noted above.
(3) evam ukta nirvāṇa prāpte MS. The Tib. implies the reading nirvāṇalaksanā prāpte and the phrase parama nirvāṇalaksanā prāpti[sic] forms the conclusion of the comm. on the preceding verse occurring in the MS. immediately above the words in question, a circumstance which would account for the scribe's omission of laksanē.
(4) kaḥ cittādevanāti cittatī MS. ji ītar is the usual equivalent of katham and the na of its cet.
(5) I cannot coordinate the Skt. and Tib. of this sentence, as I do not understand what word the Tib. version supposes to be the nominative of vippurantī and bhavantī. Moreover the Tib. seems to suppose a reading sakalavidyādībitā. The corrections proposed suppose a general nominative like jantavaḥ, which is supplied in the commentary on the preceding verse to a similar verb. The Tib. also seems to imply a reading bhavasthāpakā.
(6) śaṇa sa. sa, if correct (it is not represented in the Tibetan) must refer, I suppose, to the guru.
(7) sānāvaḥ bhūt (trīṭ) | kuta MS. tat supplied from Tib. de.
(8) sācchā MS. which I have supposed to represent icchā; the Tib. grūpa, however, implies śiddhi or the like.
(9) lā-yāya MS. : but see Tib.
(10) Prof. de la Vallée Poussin compares Bep. ad VIII. 1, and 107; Sum.-vīl. 122, (cf. also Mhv. II. 338 , 360.) from which śībhoga would seem to mean 'bending the mind to a thing, contrivance'. This is confirmed by the Tib. dictionaries, which interpret the corresponding expression 'formed in mass, self-created, not contrived' (**).
(11) saiva MS.

(**) So Jāischke and Sar. Dās, the latter giving nirābhoga, anābhogī as Skt equivalents.
Tibetan version of the

PART I

Tibetan sems nid goig-pu kun gyi sa-bon te | gan las srid dan

T. Rg. XLVI. mthsan nid ma thob na dei phyir ji litar bsam zhe-na | sems

206. b. 1. de-las ma-lus-pai ma-rig pai sa-bon-las byun-ba kkhor-ba
dan mya-han las hdas-pai mthsan nid dag-par mi nus-par
snah zhih hphro-o | de-dag kyan srid-pai ho-bo nid-du
rnam-par bzhag-par mi nus-so | dei phyir | hdod pai hbras
bu ster bar byed-pa yi | yid bzhih nor hdrai sems-la
phyag hthsal-to | zhes gsuhs te | mchog-gi mya-han las
hdas-pai khyad-par ni yid-bzhih-gyi nor-bu-o | de-la phyag
hthsal-lo | de ci phyir zhe-na | hdod-pai hbras-bu ster bai
phyir-ro | hdod-pa ni snah rje chen-pos hgro-bai don byed-pai bdag nid de (-do ?) | de ni lhun gyis grub-pai hbras bu
gan-gis ster ba-o | de nid bla-mai yid bzin gyi nor bu lta
bu o j

6. (fol. 48) candasujja ghasi gholtai |
pava-puntha-tavem ta khane te [a]tta

For this couplet I have neither commentary nor Tibetan version and
can only offer some conjectures as to its interpretation. I suppose it to
belong to some context referring to Itālu, the demon who devours sun
and moon.

ghasi ('devouring'); for the form see P § 594
gholia 'shaking' = ghūrṣītvā (Hem. IV. 117)
gholtai 'he gulps down' (ibid. IV. 10, where Pischel compares several
modern Indian forms.)
pāpa° MS.
tavem = tapasā; cf. tavu MA. 441. 2.
tā = tasmāt; MA Index s. v. ta.
khane te atta is my conjecture for khagotta atai of the MS. tta is a
frequent error of our scribe for te. te is used for tān in MA.; here of
course for a skt. dual accusative.
atāi, if I am right in restoring it, is a Prakrit equivalent (Hem. IV.
119) of kvath 'boil, digest'.

My reading makes but a poor rhyme, and I have not attempted to
thoroughly reconstruct the metre. If however we read ghasia and te 'tai
(P § 175) we get a metrical scheme:

7.

aiso karanā karaḥa vivaṛṭa |
tem ajarāmara hoṛi sarti

There is no commentary or Tib. version. I do not see the connection of
thought with the context, but the words appear to mean:
«Make to yourselves (if you can) such a means, contrary to all experience though it would be, as would ensure the body’s being free from decay and death».

Metre: Dohaka or the equivalent of four dactyls
also = idrk or idrām: compare also so... at fol. 62 below and koi = kimapi, Pischel on MA 384, p. 20.
karaḥu would be the correct form acc. to P § 509.
vivarīṇa = viparita Hem. IV. 424.
For tem one would rather expect jen (= yena)

s. jen kia niccāla mana raṇa paṇa paṭaṇa gharipī laē etthe |
† so so ghā jia nājīhare † vutto maī paramatthe ||

Of this verse I can make little but the metre, which is dohā. Pada 1 = yena kṛtam niccālaṃ mano ratnam. With padas 1 and 2 compare st. 32 below: niccāla paṇaṇa
nājīhare, if correct, reminds one of nijjhara and Mar. ojhora; Pischel on Hem. I. 98.

9. fol. 49 kulisa-sarūha jen joū
nimmala-paramamahāsūha bohiu |
khaṇem ānanda-bhea tahiṃ jānaha
lakkha-lakkhana-hīṇa pariṇāha ||

Metre of first two lines equivalent to 4 dactyls.
kulīsa-sara" poetical equiv. of padma-vajra (see the main text).
jen = yogena. joū = dyotitaṃ i. e. drṣṭaṃ
*suha bohiu = *sukhaṃ bodhitaṃ.
Neither the metre nor the general sense of the latter half is clear to me.
The Sanskrit would be:

kaśena ānandabhedaṃ tasmai jānīta, lakṣyalakṣaṇabīnaṃ pariṇāita.

99. Proposed text.

dhara-amdhārem candamaṇi jima ujjo kareī |
paramamahāsūha ekkukhanē duriāesa hareī |

S. S. 49. 3 ghorā aṃdhārem |
candamaṇi jima ujjo kareī
dkh. 88. 7 ghorā [lakṣaṇ] reṃ |
paramamahāsūha ekkukkhanaṃ duriāesa hareī

ekkukkhanaṃ duriāesa hareī
XLVI. 219 b

mum nag chen-por zla-śel-gyi |
jī itar gsal-bar byed-pa bzhin |
mechog tu bde-ba skad cig-la |
sdig-pa ma lus pham byed-pao |

Comm. iti | yathā ghorāndhakāramadhye candrakāntimaṇḍi uddyotanaṁ karoti yādṛṣṭaṁ sarvacuṣumājālādibhi haratā (read 'ādibhir hārītaṁ') tāḍāṣaḥ paramamahāsukha eka-

kṣaṇo samsāraduscarūttāsaḥ haratā

xhes gsuṅs ta | hdi mum nag chen-poi naḥ-du zla-śel-gyi nor bu-i anaṁ-

bas gsal-bar byed-pai dus-su rīg-snān rkun ma-la sogs-paṣ gsan-gyi nor
rku-bar byed-pa bzhin-du | mechug-tu bde-ba chen-poi mthsan fid daňh
brai-bai skad cīg-mai dus hhkonor-bai sdig spyod thams-cad tāms-par
byed-do

Metro : Dohā. If (with both MSS.) no crasis be made in l. 1, the o of
ghora must be scanned short.

jima 'as '; usual Ap. form jīva (equivalent to Pali viya !; P § 336).

śuha perhaps agrees with some masculine noun like ānandaḥ in this
and in the preceding stanza.

karei and harai are of course causal in form.

In line 1 I have added the syllable u, as it gives a form sanctioned by
Hemac. (l. 78) as the equivalent of ācāryaḥ. The addition also gives at
all events the first pada of a dohā, though the metre of the rest and of
the following line is not clear to me. Gacchanto is for gachante of the
MS. There may be a reference to the parable of the burden-bearer (Abhi-

dh-k. apud Minaev, Recherches, p. 225 note ; de la Vallée Poussin, JRAS
'01. 308).

The Sanskrit would be:

ācāryaḥ svājanam parihaṇṭi ; gacchann iva badhaṇṭi bhāraṁ :
idpśo yogyo[?]...pratibhāṣate, tāḍpśo laṅghaṭi pāṛaṁ.

Proposed text.

visaa ramanta na visaem lippaï |
ula haraï na pāṇi chippaï ||

S. a. 49.6 visaa ramanta na visaem lippaï |
uła haraï na pāṇi cāppaï |
Dk 58.3 visaa yama ramanta na visaai vi lippai ti
ūara hāi na pāṇi sthippaï iti
Enjoying objects he is not defiled by any object; one picks a
lotus and does not touch the water.

Metre equivalent to 4 dactyls.

ũala (for utpala) and pāñi are new forms; the latter is an interesting
reflex of the spoken language, being the ordinary Marathi of to-day.

chippal is also new. Compare Magadh chivai, Pali chupati and modern
forms cited by Pischel on Hem. IV. 182.

I subjoin the commentary; but it will be observed that the Tibetan
presupposes a somewhat different recension of the text.

yahā pāñiyamadālye (1) liṣṇa (2) dhṛyato na pāñiynāḥ grhyate hastasparsāc ca ī evam (3) yathā sati pariśiṣṭā, viṣayāṁ kṛiñcām karoti pāñica-kāmādino tair dosair. (4) na grhyate (5) punar (6) yathā padmāpayātre jalatarāg[ar]nā grhītva tatpānyena na (7) lipyate i (7) tādospatṛā v ca padmapat[ṛ]āmabhovad iti vacanā | evam abhyāśa yoginā ca.

Rg. XLVI. yul-rnams reg bzhin (see above) zhes gsum ni te | ji ltar chu-i 212 a. 4 naḥ du gru-la zhugs nas utpala bhāns (8) kyaḥ chu las ma gospa bzhin-du | de kho na ni[di]-du šes-pai rtogs-pa yod na | hdo-dpail yon-tan ḫa-la losh spyod kyaḥ ṣon moḥs pas gospa mi hgyur-ro | de- ltar goms-pai rnaḥ-hbyor ni |

13. Proposed text.

emai jor mula saranto |
visaa ṣa bahai visaa ramanto |
S. a. 49.7 even joi mula suratto |
visaa ṣa bahai visaa ramanto |
Dkp 58 fin emai joi mula suratto |
visahi ṣa láhai visaa ramatto |
Tanj. Rg. hdi ltar-bu yid bdag ni-d-kiy |
XLVI. 212 a. 6 rtṣa-bai rnal-hbyor skyats hgro-ba |
dug-gi slags can dag-la ni |
dug-gis thsn-gs-par ga-la hgyur |

(1) pāñi MS., pāñiyam below.
(2) Sic MS. for phenaṁ or pheno : Tib. utpala.
(3) Tib. implies: ṣparsāc ca na lipyate... tatvāpāryāṇā sati.
(4) Sic MS.; Tib. implies: paica-kāmā: gupa-bhoga-klesena (or caḥhyām)
(5) For this clause (punar... vacanā) there is no equivalent in the Tib.
(6) yai na MS.
(7) Sic MS. tadā utpalaṁ ?
(8) The first (compound) letter is indistinct.
Comm. Ṛgyena yoginā mūlam gurūpadeśa[m] saratā (1) | abhyāsāt saranto jānante (2) | tadviparyaya[ṇa] bādhito | (3) yat kimcid yogināṁ viṣayādirūpaṁ tath sarvāṁ na jānate (4) | tasya (5) bāhyākā bāvantī | kim jūnāṁ jīyam jīnāpakaṁ ca tatprabhavād iti tasmād sarva-viṣayānāramaṇān na (6) | bādhyā[ṇa]te iti yāvat | tathā coktaṁ | bāhyāṁ yat tat svabhāvavirahitaṁ (7) | jūnāṁ ca bāhyārthaṁ sūnyam | yad yat (8) kalpitam ca vidus tat | apy asūnyam matam | ity evam paribhāvyā bhāvavibhavau (9) | nīscintya tattvaikadhīḥ | māyānātakanaikani puno (10) | yogiśvaraṁ kriyāti | iti.

Tib. :
zhes gsuṅs te | hdi ita-buṅ rnal-ḥbyor-pas rtsa-ba ste bia-ma dam-pai gdaṁs deg rnam-pa thams-cad-kyis bsgoms na de yul-gyi ʿnes pas mi gos-so (11) | de phyir yul-rnams-kyi drī-mas mi gos te (12) | phyi rol guṅ yin de med-do | ʿses pa phyi rol don ḍtamar sūna mkhas-pa-rnams-kyis ston brtags-pa | de yāṅ stōṅ-ūnd-du mi ḍuḥod | hdi ni ʿses-na dūṅ po dūṅs-med pa | de ŭnd med-pa de ŭnd geig-pu blo | sgyu-ma mkhan daṅ gar byed mkhan-po ni | de bzhin rnal-ḥbyor dbaṅ phyug rol-par byed | ces gsuṅs-so |

emāl presents a difficulty, as only a dactyl is required by the metre, whereas if we are to connect the form with evamādi[ka] (cf. comm. Ṛgyena and P § 149), — — would regularly result.

(1) sasarito MS.
(2) Not rendered in the Tib.
(3) jānte MS.
(4) Sic MS.; possibly for bāhyā or bāhirakā (cf. Čikṣā 332 n. 12).
(5) pāna MS. It is however not easy to see how anāramaṇāt can be got out of the Prākrit.
(6) rāhit MS.; Tib. merely : de med-do " that does not exist ".
(7) yat yata MS.
(8) vidurvaistat, which rather suggests a reading vidurais (Lexx. only as a separate word). Cf. Tib. mkhas-pa-rnams kyis.
(9) evai MS.
(10) The metre (Sāvīḍalavikṛ) requires something like " naikarūpapi ".
(11) The Tib. thus appears to have read viparyaya[ṇa] (Interpreted as meaning ' fault ', not ' opposite ', ' reverse ') na bādhito.
(12) This clause (" Therefore he is not tainted by the defilement of sense-objects ") is not in the Sanskrit.
bāhai must be equivalent to bādhaite ('does not check') though the commentary seems to take the phrase as equivalent to 'is not hurt by...', as if it were bādhaite.

The Tibetan must have had a quite different Prakrit text with visa (viṣa) for viśa : « Amongst such persons as possess charms against poison, how should one come to harm through poison? »

In the commentary however we get the regular equivalent (yul) of viṣaya, with no further allusion to this strange rendering.

14. pavana dharaī maṇa ekku ṇaṭcanṇaīā†
   †kalāgini śo heleṃ pēṇnai†

I cannot reconstruct this verse.

15. fol. 50. Saraha bhanaiivivar[1]ra paaṭtaha |
   canda su — ni gholia ghoṭṭaha ||

The first line would be in Sanskrit :
Saraha bhanati viparitam pravartata (cf. MA 424, 347).

The lacuna (marked in the MS.) is probably to be completed by the syllable -ja : compare the similar phrase above stanza n° 6.

But in the Dkp. 89.4 we find tārā vai sukka which is explained tārāgaṇāyakās candraḥ śukraś ca.

16. āa ka rukkuō

I can make no sense of this very corrupt verse.

17. Proposed text.

visaa-gaenda-kareṃ gaḥia māria jima paḍīhāi |
   jot kavaḍīāra jima tima to ṇisari jai ||

S. S. visaa gaande kareṃ gaḥia māria jema paḍīhā —
   50.4 jof kavaḍīra tima pi sāri jai |
   Dkp visagyagendra kara gaḥia japi māria paḍīhasāi
   91.3 jovi kavaḍīāra jima tima hopi sari joi |
   Tib. yul-gyi glan-poi snas blaḥs nas |
   220. b. 3 ji itar gsod-pa itar snaḥ yaŋ |
   rnal-byor glan-po-skyoh-ba bzhin |
   de tache byun-nas soḥ-ba yin [ zhes guḥs te ]

Metre: Dohā.

For the form kavaḍī-kāra see Dharmasangraha LXX (p. 50).

paḍīhāi = pratibhāti
jima...tima ; cf. MA 376. 4, where some MSS. read əmpa.
ṇisari ibid 439. 4.
Comm. tathā viṣaya-gajendreṣu caksur-ādiṣu sarvavastuṣu grhitvā indriya-vaśयaiva kareṇa grahaṇam iva dantinā tadā māraṇam(1) iva vratinaḥ kuru távat pratibhāṣate táva kasya iva viṣayinaś [sic] ca svabhāvam etat tasyaiva (2) dpāyate na māraṇam kriyate nārakādiṣu niyate idpām yogendraṇam ... (3) kavyā-śikṣāya[r] yādāśa pratibhāṣate tādāśa iva tato niḥāriṇa-tan澄清 (4) gacchati sahājeṣu (5) liyate na kaviṣaḷkāraś (6) tasya bādhyaṭe lokasya (7) pratibhāṣa eveti iva bhāṣyābhāṣyā[ys]eṇu na liyata iti yāvat |

Tib. de bhin du yul-gyi glaṅ-po ni dhos-po thams-cad de (-do?) | yul dañ dbaṅ-po lta-bur meu-yis bhaṅs-nas good-pa lta-bur soṇaḥ yaḥ mi heci ste | glaṅ-po dañ rtse mkhas-pa-so i ṛḥat-byor-gyi dbaṅ-pliyug-gis phyir byuṅ gnas-su hgro zhes bya-'o | de lta bza bya ma yin-pa de mi rig[s]-so zhes dpogs-so ||

The Tibetan commentary, as already noted, is shorter than the Skt. The meaning of the first line is clear:

"[An ordinary man] appears as if caught and slain by the trunk of the elephant of sons-object."

The Tib. renders the second line:

"The Yogi just like a mahout (who knows the elephant's ways) may there and then get up and depart (unhurt)."

There is no authority for this meaning of kavatīrka, and no emendation occurs to me; nor do I understand from the Skt. commentary (unusually confused here), which seems to give the proper sense ('mouthful') to the word, what case (an instrum.?) the writer had before him, or how he connects his interpretation with the simile in the previous line.

**S. Proposed text.**

S. s. jā viṣayaṁhi na niṁantī ṭaṁamtuṭuḥ buddha ṭumumuṭuḥ keṇu ||

seū rahia naū ankurahi taru-sampatti na jevu ||

(1) sāraṇāḥ MS.
(2) tasaṃkta MS.
(3) Judging from the Tibetan, which however is not clear to me at this point, there would seem to be a lacuna here. Kawatiś MS.
(4) niḥāra MS.
(5) sahaṁ MS. st liyate not in Tib.
(6) rūs MS.
(7) MS apparently corrected to loke sya. From this point to the end the Tib. equivalent is wanting.

Le Muséon.
I have not found this verse in the Bhava-dohakosa of Saraha (Tanjur. Rg. XLVIII. 4 sqq.) or elsewhere; nor do I know what work is designated by 'Prabandha'.

The metre is dohā.

In line 1 I have corrected the na nullāli of the MS. to pa nullanti. p and n are commonly confused in the MS. As to the Pkt stem nulla-, see P § 244 and Hem. IV. 143. nta and la are readily confused in a MS. like ours. The form in -nti does occur occasionally in Apabhṛ.; e. g. MA. n° 353. For the forms ni-tamu and tuma I can offer no definite suggestion. The last is probably quite corrupt, as one short syllable (not two) is required here. kevū (= katham) for kemu of the MS. (cf. kāwa MA 343).

set I take to represent seka.

paū (= iva) ; see above stanza 3.

jeu for jeūu (in spite of kemu above) of the MS.

The meaning, so far as it is intelligible to me, is:

'If men do not move among objects (of sense), how is Buddha ...? Even as a tree deprived of watering cannot flourish in its shoot'.

bōhicia-raa-bhūsia akkhoṣṭhaṃ sitthāhaḥ |
pokkhara-bta suhāva niadehe diṭṭhaḥ ||

Tanj. Rg. 47. f. 240. b. 4.

byaū chub sems daḥ rdul gyis brgyan |
mī tskyod-pa ni goś hgyur-bas |
padmai sa-bon rah-bzhin-la |
dag-pa-giṅg-mai lus-la mthoḥ |

The meaning seems to be:

«Decked in enlightenment of heart (bodhicitta), [though] also in dust (rajas; human nature and its passions) one is clad in peace; the nature of the lotus-seed is seen (tested ?) in the inborn shape [of its flower]».

Bodhicitta will determine and direct the whole composite human character towards akṣobhya as surely as the pūṣkaratva of the lotus seed will make it bear no other flower but a lotus. Prof. de la Vallée Poussin would render raa (and rdul) 'pollen', omitting all reference to the figurative sense of rajas in Buddh. and in Sāṃkhya works.

The metre consists of five dactyls or their equivalents.

With the forms sitthāḥ, ditthāḥ (ao in both cases in the MS.) compare MA. p. 75 (s. v. diṭṭha).

The Tib. stems to imply a reading sahāvē in apposition to dehē. pokkhara = pūṣkara, Hem. II. 4. dehé for deheṃ of the MS. for metre and the Tib. locative.
PART II.

20. bahi nikkalio kalio sunnasunna-paittho |
      sunnasunna-benni-majjhem tahi eku na diittio ||

      Tib. phyi-rol bbyun-ba-dag ni spyad-byas-nas |
      Tanj. stoñ-dañ-stoñ-min-dag/la hjug-par gyis |
      Kg. 47. stoñ-dañ-stoñ-min-guis-kysis dbus-su ni |
      f. 241 a 2. kyeo rmoins-pa ci yañ ma-mthoñ-ham |

The metre has a curious resemblance to the classical hexameter; but
if the reading of line 2 be correct, it would seem that the more of the
first 3 feet are freely redistributed.

nikkalio = niskarita (I), (P. § 302): cf. Hindi nikalinā.
kalio a sec. manu in margin. The word is probably an erroneous repe-
tition of the last three syllables of the preceding word. In view of the
Tib. (= from action »I it may represent something like kalato (kṛtā)
or kariā (Śrīyāt).
paittho = pravista: MA, index.
benni (in form a neut. pl.; P § 436) seems to be here used for dvaya-;
 cf.
benni-rahiā, st. 21 below.
mañjheim though interpreted in Tib. as if a loc., may be a genuine
 instr. form used locatively (cf. tena samayena etc.)
tahi = tatra.
Between the above verse and the next there occurs in the Tibetan the
following stanza:

    Ihan-cig-skyes-pa skyes-bu yod |
    Nag-po-dag-gis yons-su śes |
    luñ dañ [b]stan-bcos mañ-po bklaq-pa dañ |
    ņan kyañ rmoins pa ci yañ mi śes-so |

' The puruṣa is born at the same time (sahaja) [with the skand-
dhas?]; [this] is fully perceived by Kanha (honorable plur). Reading
and hearing also many āgamas and śāstras, o fool, why dost thou
know nothing?'

21. aho [na] gamañ na uhem jài |
      beñi-rahiā cibu niccata thāi |

      stoñ du mi rgyu og tu mi hgro zhiñ |
      giis pa sduñs pas de ni btran par gnas |

' It goes not down, it moves not up, destitute of both (motions)
it constantly abides. ' 
metre equal to 4 dactyls, ut supra.
asem gamnI MS which I have corrected with the Tib.; cf. Ap. adhomuhu = adhomukha
gamn does not occur: but the form seems not impossible in view of
the Vedic gamanti, eto. thI (P § 483) is analogous.
öyle = ̆urdhvena: usual Pkt uddha.
jaI = yātī. For benñ as cpd base see benñ-majjhem above.
For ñhu the MS. has tasu, which I have corrected to the Ap. neut. sing
on the strength of the Tib.

Kanha bhanai maññ kaha vi ̄na phat’tai |
niccala pavana gharinI gharë vat’tai ||

Nag po na-re yid ni gañ du mi hphro zer |
mi-gyO riuñ ni khyun-bdag-mo ni khyim-du gnas ||

Kanha says: "the mind in no wise swerves". A motionless air
dwells mistress in the house.
In the Tib. this verse precedes the last.
Metre equivalent to 4 dactyls, as above.
phaṭṭai with same Tib. equiv. as (vip)phuñ (sphur) at st. 5. According to
Whitney (‘Roots’ p. 17); spIat is ‘no proper root’; but here the rhyme
implies it, and the meaning seems not to differ greatly from the sense
(visarana) assigned in the Dhātup. — See also Karphūra m., Index, s. v.
The form of this verse has become a commonplace of modern vernacular poetry, where poets frequently add their names to formulas of solemn
asseveration.
na re...zer possibly implies that the special dictum ends with line 1.
Two verses here follow in the Tibetan:
mchog-gi ri-bo-dag ni phug zab mar |
hgro-ba ma-lus-pa ni Chad-par hgyur |
dri-ma med-par(pai ?)chu ni skams hgyur te |
dus-kyis me ni rab-tu zhugs [h]gyur ba ||
Mighty mountains [turn] into deep cavities;
All things that live and move tend to decay,
A pure river becomes dry
Through time fire goes out (?).
sa hdzin hdi ni sin-tu bzuñ dka ste |
mñam dañ ni-mñam-dag-la rgal mi nus |
Nag-po na-re mthson dka rtogs dka ba |
hdi ni gañ-gis sems kyi bsam mi nus ||
This mountain [of mystic doctrine?] is very hard to grasp; it is impossible to surmount its inequalities. Kanha declares that it is hard to characterize or examine; it is unthinkable by anyone.

23. jo samveaī maṇḍa raṇa ḡaaryahu sahaja pharanta

so pariṇānaḥ dhammagat anāṇa vi kim uṇa kahanta |

Tib.:

\[
\begin{align*}
\text{gāh gi yi ri rin chen ris nus pa |} \\
\text{ni-ma re-re lhan-cig skyes-pa hphro |} \\
\text{de yis chos kyi raḥ-bahn-dag ni ṣes |} \\
\text{gzhan-la bstan du zin kyaḥ mi ṣes-so |}
\end{align*}
\]

He who is conscious of mind as a jewel inborn [and] day by day increasing, perceives the ways of the Law; how much more where he proclaims it to his neighbour also! 

Mātre: Dohā

samveai vetti, transferred as usual to Conj. I.

maṇḍa raṇa cf. supra stanza 8.

aharaha; cf. P. § 383.

sahaja is a technical term of later Buddhist literature, which has not been as yet explained. The Sahaja-siddhi is a short hymn by Sāntideva extant in Tibetan only.

pharanta = spharat (cf. Sīkṣās. 213. 1) The Tib. equivalent is the same as for phad (sphur) in st. 5 and of phatūi (sphatati) in the last stanza.

parajā ... uṇa bhi ka' MS.

The reading before the Tib. translator must have been different in line 2. Possibly it was: so jīnaḥ dhamma-sahāva (= svabhāva). His last line in thus rendered by M. de la Vallée Poussin: 'mais cette science n'existe pas dans un autre, même quand on la lui enseigne'.

24. paha[m] vahante[ṇa] nīa-maṇḍa-bandhana kia jena |

thuwa saala vipāhāra puṇa saṃhāria teṇa ī |

Tib. lam ḡgro gnīg mai yid ni boḥs nus pa 
khams gsum ma-lus sprō-zhih yaḥ der sdud

The man, who, as he goes along the path, has bound his own mind, has [thereby] developed the three worlds and again reduced them.

As the worlds are phenomenal and citta-viṣahapita (based on thought), the philosopher who commands his own mind is like the magician who can make a mango-tree sprout up and then withdraw it again.

I can make nothing of the reading vahante. In favour of the proposed corrections in line 1 is the circumstance that a dohā is formed by them. Line 2 was also a dohā; but I have not attempted to reconstruct it.

MS. kio... "phārio .. "hārio.
95. sahajem niccalajena kia samarasa nia manaraa |
    siddho so puna ta khaene no jara-marana vi bhaa |

Tib. gaṅ gis lhan-skyes mi gyo brtan-nus-pa |
gniug mai yid kyi sgral-po ro mūam hgyur |
dei skad-cig-la ni hgrub-[pa i] hgyur te |
gras dah khih bai hji-ga-ga bha yah med |

The metre is dohā.
The meaning of the first line is not clear to me. Sahajam (reading of the Tib.) might give better sense. The MS. has rasem (unmetrical), mana...
khaene.

The Sanskrit would be:

Sahajena ("je?") niścala(-tvam) yena kṛtam,[sa] samarasa-nijama-
no-rājaḥ ("manaso rājā").

The metre is dohā.

The meaning of the first line is not clear to me. Sahajam (reading of the Tib.) might give better sense. The MS. has rasem (unmetrical), mana...
khaene.

The Sanskrit would be:

Sahajena ("je?") niścala(-tvam) yena kṛtam,[sa] samarasa-nijama-
no-rājaḥ ("manaso rājā").

tā = ved. tāt. khaene = kṣaṇe.

bhāa (for Sauraseni bhaādī (P § 501) = bibheti) instead of bhāā, for the rhyme.

vi = api.

96. niccalajena nivviappa niv[v]jāra |
    uaa-attha tmaṇuḥ rahia su sāra |

Tib. mi-gyomi rtog skyon rnam med-pa ni |
    sā nub spaḥs pa de ni snāḥ-po ste |

viappa = vikalpa (MS. nicciappu); cf. Karp.-m. iii. 10'. viāra = vikārā
tvamadhe (evil thought t). uaa-attha (Ms. athe, as often) = udaya-asta (Tib. sār-
uub). maṇuṣ is possibly corrupted from beṇṇi or the like; compare st. 21
for sense and wording. su = saḥ.

21. aiso so nivvana bhanijjai |
    jahi maṇaṇa kimpi na kijjai |
    "A state like that, nay, that (state), is called nirvāṇa in which

mind does, nothing out of self-consciousness ".

aisa = idṛṣṭam. Hem. IV. 403.
so = tad (P § 423 med.)
jamhi MS. kijjai deponent (P § 550).

I understand maṇaṇa as equiv. to an abl., like anta-ṣaḥ yoniṣaḥ not
uncommon in Buddh. Skt. It seems to me possible that we may here find
the explanation of the Abhr. forms in -ahu which Pischel § 305 ad fin.
describes as of obscure origin.

The above explanation was suggested by the Tibetan, the second line of
which means : 'In which by mind self-consciousness at all is not per-
formed 'ha-rgyal the regular equivalent of ahamkāra (ha = aham) is also very commonly used for māna. Prof. de la Vallée Poussin proposes maṇḍa māṇḍa, as reproducing the Tib.

Professor Pischel, however, to whom I submitted my explanation of the passage has favoured me with his opinion on it. He would read thus:

\[ \text{In which the mind does not do anything pertaining to the mind 'mānasam kim api'. Also: 'Wo der Geist nicht seine Tätigkeit ausübt.' 'Wo der Geist nichts Geistiges tut.' i.e. where it is quite at rest.} \]

28. evam-kaṛo jem bujjhi ātēt bujjhi asa-asesa | dhamma-karaṇḍa ho so ōjjhāt re ni[a]-pahu ōeraḥ† vesa |

e bām rnam-pa gān gis ̣ ses gyur-ba |
des ni ma-lus lus-pa med-par ̣ ses |
kye-o choṣ kyiṣ sa-ma-tog ces de la bya |
gnug maï bdag-po cha-lugs de yin-no |

The meaning of the beginning seems fairly clear:

‘He who knows the meaning of ‘evam’, knows hence the whole non-existent [world] Lo! This the “Casket of the Law...”.

Of the rest of line 2 only some forms and no general sense are clear to me. Metre: Doha.

evaṁ is used in a mystic sense, as is witnessed by its transliteration (not translation) in the Tib.

Śaratchandra Dās, Tib. Dict. s. v. p. 1351, says: «In Buddh. this is symbolical of e signifying (a) thabs upāya (b) mdo sūtra ; and vaṁ = (a) ñes-rab knowledge. (b) sīnags, Mantra or Tantra ».

Thus evam would be a mystic equivalent of prajñopāya, which has figured so prominently in the whole of the present text. Compare the further interpretations of evam at f. 76.

bujjhi for bujjhi jai, a shortening not hitherto met with; unless we correct to bujje (E for metre) for bujjhi.

ate of course cannot stand: some form like etto (P § 486) must be replaced.

dhamma-karaṇḍa is also mystical; cf. Jäschke s. v. za-ma (p. 485); but I cannot fully interpret it.

ho is interpreted by the Tib. as an interjection (op. Hem. II. 217). Of the syllable jhā I can make nothing.

The correction qia is certain because (1) gnug-mai has already thrice occurred as = niṣa ; (2) we thus get the last pada of a doha and (3) the sense seems to accord with the previous verses.

eraḥ if genuine must be for idṛṣa; but the Tib. equivalent, a plain demonstrative, suggests the correction chaṭti; cf. MA n° 362 p. 14 (where the Skt. version has idṛṣaṃ) and p. 67 s. v. eha.

* or -u for a in each case.
II. Various readings from additional MS.-material received.

During the printing of the present text I received from Nepal through the kindness of H. E. the Maharaja a transcript of a unique MS. in his library entitled Prajñopāyavinīścaya-siddhi. This turned out to be an incomplete copy containing only about the last half (parichedas 4 and 5 with part of parich. 3) of the book so named, cited in our anthology. This deficiency was, however more than compensated by the circumstance that the place of the missing first portion had been filled by a number of short tantrik texts, some of them quoted in the present compilation.

I hope later to give a more detailed account of the MS., when I have been able to compare it with the Tanjur; and at present limit myself to a list of the variants etc. of passages occurring in our text.

Ff. 39 43. Advayavivarana-Prajñopāyavinīścayasiddhi. The whole of this work appears to be contained in the new MS. It has no chapter-divisions and ends (after the title) with the colophon:

kṛtir iyam ācārya-Padmavajrapādānām. Compare ff. 39 (p. 31m. 6).

The passage quoted occurs in the fifth line from the commencement of the work.

fol. 40 (p. 31*). 15 (new MS. f. 6. b. 3) sādhanatṛtyaś caivaṃ | mahāśā-dhana-caturtham iti.

The omission denoted by ‘yāvat’ in the text consists of another fourfold group.

ibid. 16 atar [sic] eva bhūvābhavalaṅgasaṇā prajnā
dbid. 32. 1 praṇītyāpākarana-vidhi

(*) i. e. Museum N. S., tom. V. p. 7. Reference is made to the pagination of the tirage à part.
PART II.

(f. 30.) The clause etau ... iti is both shortened and made clear by our MS., which has: etau dva" abhinnarūpa" bhavatas tadd bhuktir mukti bhavatiti (7. a. 3)

In the following passage, the new MS. is not metrical. It reads: upanayaty abhimatiṁ yasmān naucovanukulam yat | tadānukūlayogena saivopāyaḥ prakīrtitaḥ |

yor milāne

yam tad ucyate

The reading of the new MS. is specially instructive here as it not only substantially confirms the syllables added by me to fill the lacuna in my MS., but also decisively substantiates my conjecture at f. 58 (p. 43) note 3 that an infinitive ksaptum from kṣi must exist. The reading is praksaptum cāpanotpun ca ṣakṣate [sic] yatra naivahi | prakṣayāya yat (1) tyaktan dharmata[t]āṃ tad ucyate ||

As to the Prakrit verse (which does not occur here in the new MS. but near the end of this work, at 10. b. 7) see Appendix I, above (as to stanza 3).

The MS. continues without break with the couplet: idam evaṁ (32. 37 fol.).

33. 2 tatraiva = f. 9. b. 6 of the new MS., which reads prajñālingitaḥ.

f. 51 (p. 38) 2 This couplet is quoted in the MS. (10. b. 4), but not assigned to Āryadeva.

Coming to the Prajñāpāramitāśācasiddhi of Anaṅgavajra the first extract (f. 1-5) is of course not to be found in the MS., as it occurs (see the ref. to the Tib. in f. 1 note 2) near the beginning of the book quoted.

The second extract, however, (ff. 56-59) occurs in pariccheda 4, of which it forms stanzas 5 foll. (19 b. 7 of the new MS.).

f. 56 (p. 41) 26. The letters conjecturally supplied are confirmed.

ubhaye grāma saṁtyād [sic]. This implies saṁtyāgado, which gives a more regular metre, though it should be observed that yohā (note 4) is the more usual equivalent of pari-

(p. 42) 1 etha [sic] ... etacca saṁtyajo. The first of these variants supports my conjecture; but the second agrees less well with the Tibetan than the reading of our text does.

adyanthāt paṇḍanāmukto

This stanza occurs in the new MS., not here (cf. p. 42 note 1), but at the end of the extract in ślokas, i.e. after the verse tasmāt...

padam 58 (p. 42) 6, with the curiously corrupt variant:

(1) MS. ye for yat, an error common with this copyist; cf. f. 37 (p. 27) n. 8.

Le Muséon.
sūtra sarvāṇpatā śrāddhā, in the first line.

7. sattvānām asti MS. Correct the misprint nāstīti to nāstī
text 3. Two stanzas also added here in new MS.
8. na yatra bhū MS.
9. Wanting in new MS. as in Tib. (n. 4)
12 (new MS., 23 a. 8) ो kecit pariveśaḥ sthitiḥ. A stanza is added as in
the Tib.
14 vakṣyā for vandyā.
15 bhāvanāśaktī.

(p. 43) 1 vipulānandasamādhogāt tad-uru-sphoṭanāḥ. This agrees
far better with the Tib. tad-uru-sphoṭana = "the far-reaching
thrill of that (pleasure)"
8 sādhakāvīgaḥ
text 7. The reading printed in the text is unmetrical. Read with the
new MS. (24. a. 6): āmṛṣyettham sudhīmān.

The lacuna is to be filled by reading suvīmalān; for the new
MS. has suvīpalān. The Tib. however attests ovimalān
9 ksaptum is attested by the new MS., (cf. supra note on 4.1,
32. 16) and so is ośīnā-sumahāde
40. sannāhadādhaḥ

(p. 44) 2 muktāṁ sarvair ... caryāyā [sic].
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(1) New MS. See Appendix II.

(2) Tān. Rg. XLVI. 33-39. See Appendix II.
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(1) Doubtless the same as the work (also in slokas) quoted at f. 8 a of my MS. of Prajnopayaviniacaya (see Appendix II) as "Samvarakhya- tantra".

(2) This quotation not in Cikset-s.

(3) Compare Cikhsas. p. 133, note.
# INDEX III

## Sanskrit words

The references in this index point (1) to the leaves of the MS. (indicated in the text and on the headlines of the pages), which are printed in thick figures, and also (2) to the pages (and lines) of the tirage A part. Readers of *Le Muséon* should note that *Muséon* N. S. IV. 379-402 (Part I of the text) corresponds to pp. 5-28 of the tirage; and V. 7-46 (Part II) to pp. 31-70.

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ERRATA

Pt I

p. 383 (fol. 6) line 1 Read sāṃ[6]ākṣayaḥ (indication of folio 6 omitted).
384 (8) = 11 chāyaṃ ca
391 (21) note 4 Candrakirtī.
392 (22) line 3 Keśa ... candra[ka]-maśikādi
396 (29) = 12 paramārthaś

Pt II

69 (99) note 3 Add reference to page (70) of tirage à part

(*) The asterisk indicates cases where the reading adopted in the Appendix differ from that of the main text.
Subhāṣītasāṅgraha et Madhyamakavatāra.

En préparant, ces derniers jours, pour la Bibliotheca Buddhica, l'édition du texte tibétain du Madhyamakavatara, j'ai identifié plusieurs des citations du Subhāṣīta qui m'avaient précédemment échappé. Voici les références et quelques observations suggérées par l'examen de la version tibétaine.


45-51 = Subhāṣīta. 393-393,18 (18,11-19,13) — lire 392.-

(18.2) sīdalhes (bōja-pra yod-pa rgyu) ; 392,24 vinava bāhun kva (i) yathāsti cītām (phiyrol-med sems dper-na gāh-du yod) ; 393,2 smanā-ṇā mano 'sti (dran-las yid) ; 393,4 bāhun 'pi (phiyrol-na yāh) ; 393,4 sanbhava eva svapnē (gāh-na) ; 393,13 tajjaḥ cītām ca (des bskyed sems)

88-89 = Subhāṣīta. 393,15-22 (19,15)


117 = Subhāṣīta. 394,17-19 (20,10). Lire 394,18 baddhā (bchā)

141 = Subhāṣīta. 394,20 (20,20)

144 = Subhāṣīta. 394,25-305,4 (20,25). Il faut lire

skandhān evam viddhi sarvāhī ātūrdhā
vīṃsātā ahiśā etā ṣīṭāḥ svadṛṣṭeḥ
= de-itar rnam-bzhīr phun kun ĉes-byā ste
de-dag bdag-tu-lta-ba îñ-ĉur ḥdod.

Comparer M. Vyt. § 208

145 = Subhāṣīta. 395,17 (21,4)

184 = Subhāṣīta. 395,20 (21,20).

La première ligne de la stance Madh. avat. VI. 5 (= Subhāṣīta. 397,22 [18,22]) a été maîtrisée par le scribe, par moi-même (Muséon, N. S. I 230) et, après moi, par M. C. Bondall ; le mètre, la grammaire et la seconde version tibétaine (rdzogs-pai snās-rgyas blo-yi sa-bon) exigent la restitution sanbhuddhāhīyā 'stī bijaṁ. La première version (rdzogs-pai byā-chub) fournit, il est vrai, un génitif saṃbodheḥ.

Pour compléter la notice que j'ai consacrée au Madh. avat. (Muséon, N. S. I, p. 226), il faut encore noter

Madh. avat. I. 6, cité dans la Nāmasaṅgitiṭkā, 127

I. 8 d, le pāda reproduit Muséon, N. S. I. 236, 2.

VI. 19, cité tout entier Madhyamakavṛtti, ad XXVI. 1.

VI. 28, cité Bodhicaryāvatārap. (Bibl. Ind.) 352, 2

(= Bouddhisme, Études et Matériaux, p. 239, 20)

VI. 100, a-b, cité Madh. vṛtti, (Bibl. Buddh.) 38, 7

VI. 127-128, cité Madh. vṛtti, XVIII. 1.

La stance Subhāṣīta. 394,12 (20,12) est extraite du Ratnamegha d'après Madh. vṛtti, XI. 3.

L. V. P.